

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE DEBATE ON THE BURIALS BILL.

On the whole, there is little ground for complaint, perhaps, in the tone adopted on Wednesday last by the opponents of Mr. Osborne Morgan's Burials Bill. The objections taken were urged without apparent bitterness—and the concessions made, were made in a respectful manner. We cannot recall any former discussion in the House of Commons on this, or on any kindred topic, in which there seemed to be a more general or genuine desire to say in a courteous and kindly way what had to be said for the satisfaction of the speakers. All the external characteristics of the debate were conciliatory. Much was granted that not very long since would have been sternly refused. It is not so much as Dissenters, but as Christian members of society, that we are constrained to say that the debate and the following divisions were deeply humiliating. What a satire it is upon the Christianity of England that it should be deemed a subject suitable for discussion in the House of Commons at this time of day, whether bereaved parishioners ought to be permitted to bury their dead in parochial graveyards with any funeral rites except such as are prescribed by law! Who can resist the temptation to contrast the spirit of sacerdotalism out of which scruples on this question have manifestly arisen, with the more genial and sympathising spirit awakened in the heart by the faith we profess? Is there anywhere a man, not wholly perverted by professional assumptions, who can really feel himself aggrieved because his neighbour whose religious creed more or less differs from his own, claims such spiritual ministrations as will most comfort him in committing the remains of his loved ones to a grave in the parish churchyard? If there had been no priesthood with exclusive pretensions, no State-appointed ecclesiastical functionaries, no vested interests, no social prestige bound up with this question, is it at all likely that the existing legal arrangements for the burial of the dead would have been deemed worth contending for as against perfect freedom? The whole system, as it now exists, is unnatural, artificial, clerical, and offensively exclusive. It was not born of Christ's truth—it is the offspring of man's misrepresentation of it. It tends to no public advantage. It fosters no worthy sentiment. It expresses no particular meaning. If valued at all, save by the clergy, it is valued only in the same sense as any exclusive privi-

lege is valued—as a token of superior ecclesiastical status, and not for any actual benefit which it imparts. In fact, however, the continuance of the system is, in the main, interesting only to clerics, and to the narrow *entourage* which is clerical in its sympathies. The question, as a question for deliberation by the Legislature, is really an anachronism, and we confess we were surprised that it was not treated as such on Wednesday last.

The object of the Bill, as most of our readers will know, is to open parochial churchyards to the ministration of such rites at the time of the burial of the dead as their surviving relatives or friends may prefer—decency and solemnity being legally enjoined. This object, stated thus generally, was sanctioned on Wednesday last by a considerable majority—Ayes, 233, Noes, 122; Majority 111—and hence the principle of the measure may be regarded as fully recognised and conceded. Why the Home Secretary, who gave valuable assistance towards carrying the second reading, should have suggested the expediency of referring the Bill to Select Committee, is unintelligible to us. His motive for adhering to the proposal, after having made it, may be much more easily understood. We believe the merit of thus baulking the confidence of the supporters of Government, was exclusively his own. At any rate, the promoters of the Bill repudiated the proposition decidedly, and at once. Like Mr. Forster in a similar contest, Mr. Bruce appeared to be of opinion that the repugnance of his own followers was a difficulty which will lessen as it is approached. This opinion, however, was not shared by Nonconformists—we may more correctly say, we think, by advanced Liberals. There was an unpleasant misgiving lest a Select Committee might be resorted to with a view to shelve the measure for the Session. There was besides, a still more unpleasant recollection of the transformation which Sir Morton Peto's Bill underwent when it passed through a similar ordeal. And there was some surprise at Mr. Bruce's persistence, especially as it drew forth the hearty commendations of the least moderate section of the Conservatives. The Home Secretary carried his motion, but at an expense which would hardly commend his tact to the judgment of his colleagues. No fewer than 135 of the members who habitually sit on the same side with the Government voted against him—more than half of the Liberal party then present; and by the aid of Tory votes, eagerly proffered, the wishes of the strongest and not the least trusty wing of the army commanded by Her Majesty's Ministers was overborne. The majority in favour of a Select Committee was 91.

The Bill, we believe, is not likely to be much modified by the body to which it has been referred. Mr. Bruce, as chairman of the Select Committee, will, in effect, hold the balance between its friends and its opponents, if opponents they can fairly be designated, and, notwithstanding the incomprehensible tactics of Wednesday last, the right hon. gentleman is sincerely favourable to the measure. Its promoters, moreover, have observed such studied moderation in the provisions it contains, that any attempt to mutilate it will probably defeat itself. We do not well see what portion of it can be fairly objected to by men who have

assented to its principle. At all events, we hope that the members of the Select Committee who represent the Nonconforming bodies and the Liberal majority, will see to it that the Bill be not eviscerated for the purpose of stuffing it with obstructive machinery and offensive restrictions. We have no great apprehension, indeed, that it will be so. Some alteration will peradventure be attempted in regard to the points to which we are about to advert—but we have no great fear that serious amendments will be foisted into the Bill.

In the first place, we judge that a powerful—possibly a successful—effort will be made to keep out of the graveyard any ceremonial which is not distinctly Christian. A great deal of nonsense was talked in the course of the debate, to the effect that certain utterances, natural enough elsewhere, would be intolerable on consecrated ground. It is wonderful to how great an extent men can blind themselves with words. The *Spectator* very pertinently asks the question, "Granting toleration or equality to all sects, is it to extend to those who reject all sects alike? . . . Fortunately," it adds, "the representatives are wiser than the electors, and are preparing, though very reluctantly and very slowly, to face the proposition that the right to profess any creed involves of necessity the right to reject all creeds, and to publish the reasons for rejection . . . Justice is above the creeds, and Bradlaugh has the same right to lecture over his disciple's grave as the Archbishop of Canterbury or Mr. Spurgeon." We cordially accept the position laid down for both "Church and Dissent" with so much solemnity, and with such profound ignorance of the facts of the case. Why, Mr. Bradlaugh has had the same rights as Mr. Spurgeon for nearly twenty years past in the unconsecrated portion of every public cemetery of the kingdom, and we never yet heard of an electoral complaint that it should be so. It is only, or chiefly, from clergymen and their Parliamentary representatives that the intolerance comes, and only from them in reference to "consecrated" places. And now, if the Bill be disfigured by restrictions applicable to unbelievers, it will be made so, be it borne in mind, not by the promoters who are Nonconformists, but by Churchmen, some of them Broad Churchmen, who force upon Dissenters an illiberal arrangement, and then, like the *Spectator*, charge both parties with the disgrace of it.

There may be an attempt to confine liberty of ministration in parochial churchyards to regularly ordained Dissenting ministers—but we have no idea that it can succeed. Other restrictions will perhaps be proposed. We shall see. All we can answer for, is that the measure will, we believe, be abandoned the moment its vital principle is seriously infringed upon—and we think we may confidently predict that it would have been less offensive to the non-established communities that it should have been openly rejected, than that it should be overlaid by all manner of vexatious limitations.

ECCLIASTICAL NOTES.

THE comparative ignorance which remarkably intelligent and cultured people may show with respect to questions that lie outside of their personal observation was never more completely exhibited than in an article in the *Pall Mall Gazette* of Monday on "Dissenters and their Theories." The *Pall Mall* begins by stating that the present political influence

of Nonconformists renders it of importance to study any theories which they may from time to time form concerning their own legitimate pretensions. After reciting some of the political victories of Dissenters during recent years, the *Pall Mall* proceeds to observe that plausible guesses at the course of future politics will only be made by those who have attended to the theories in favour with Dissenters. Then follows a reference to the political zeal which was displayed by the Dissenters during the Irish Church agitation, the object of which is acknowledged to have been quite clear. "Universal disestablishment and disendowment must have constituted their ecclesiastical theory, or their political zeal was without meaning." But the *Pall Mall* says that Nonconformists are now "confounding all speculations" about their views by their action in regard to the Education and the Burials Bills. It is observed, upon the former question, that the demand for secular education is only intelligible on the assumption that what we desire is perfect equality between a number of disestablished and disendowed sects, and with regard to the second, that the claim to use the churchyard in our own way is "plainly a claim to share in ecclesiastical property, and can only be interpreted as the first step towards a sort of concurrent endowment." We are told furthermore, in consequence of this, that we seem not to have formed any distinct theory of our objects and aspirations. We are simply using our power "to weaken the ascendancy of the Church wherever there is a chance of striking an effective blow." After one or two illustrations, the *Pall Mall* winds up by observing that "for the present we may be sure that the Dissenters will manifest a rather indiscriminating ardour for all sorts of equality with Churchmen; but the time will come when they will have to make up their minds under what general formula they intend to group their demands."

We italicise the last sentence with a purpose; meanwhile, we may remark on the sort of criticism which is indulged with respect to our present objects. As respects the Education Bill, the *Pall Mall* may be said to be virtually right. What we want is, to see the public education of this country conducted upon the principle that would certainly be observed supposing that there were no State Establishment. We see no reason, in justice or equity, why favour should be shown to one denomination upon this question; and we most certainly anticipate the time when there shall be nothing more than "disestablished and disendowed" sects in England. It only requires that one sect should go through a certain process, very easy to go through, as the recent history of the Irish Episcopal Church proves—and our anticipations—we may say, our confident anticipations—will be indulged. We may add that nothing has more precipitated this inevitable result than the conduct of the Church itself. As the *Spectator* recently remarked,—"It was only right and just that the social arrogance and exclusiveness with which our National Church and its members have been so frequently chargeable, should now recoil upon us, and make the satisfactory settlement of one of the greatest questions of the day difficult to the point of extreme hazard." But these vices will not recoil upon the nation: they will recoil upon the Church itself, and the Church alone. What this social arrogance and exclusiveness have really done, is to shorten the days of the Ecclesiastical establishment. Even in the matter of education the people will no longer submit to its preposterous pretensions, and by-and-bye they will also cease to submit to its equally preposterous pretensions with regard to all ecclesiastical and religious affairs. Then will come the day when, as the *Pall Mall* says, we shall be nothing but a nation of "disestablished and disendowed sects"—a phrase which we may agree to, although it is dreadfully incorrect for a *Pall Mall* writer; for how can "sects" be disestablished that have never been established, or disendowed that have never been endowed?

The charge brought against us upon the Burials question is surprising, because it does not strike at the real and admitted weakness of the Burials Bill. Where we are guilty in this matter, if we are guilty at all, is in not asking enough; but the reason why we do not ask all that we are legitimately entitled to ask has been satisfactorily explained in these columns. The *Pall Mall* considers that in asking anything we are guilty of an inconsistency, because, in its judgment, our demand is equivalent to a demand for a share in ecclesiastical property, and therefore for "concurrent endowment." The answer to this is so obvious that we wonder that any writer should require it. We don't look upon parochial Churchyards as ecclesiastical, i.e. Church property; we look upon them as national property. Nor, in our judgment, can they be said to be in any way rightly devoted to ecclesiastical purposes. They are devoted, set apart, consecrated to the burial of the dead—a human, and not at all an ecclesiastical, matter.

It happens that, in a way which history easily explains, burial-grounds have become "churchyards"; but there is no reason why we should therefore acknowledge any ecclesiastical character to be attached to them. They are simply places set apart, for public convenience, for the burial of the dead. What is in law ecclesiastical in their character arises from superstition and usurpation. We want to hold religious services there for the same reasons that Churchmen hold them. Firstly, because it is locally convenient to do so, few private rooms being large enough for the purpose; and, secondly, because there is felt to be a peculiar fitness in publicly worshipping the Creator and Redeemer of mankind at the moment that the earthly tenement of man is being committed to the earth from which it sprang. There is nothing more, in our judgment, than this, in the funeral services, and therefore nothing of the nature of "concurrent endowment" in our demands.

The last sentence in the *Pall Mall*, which we have italicised, provokes not criticism but something like ejaculation. Here have the Nonconformists of England for years and years been engaged in expounding the "general formula" under which they have "grouped their demands," and the organ of culture and intelligence tells us that we must soon make up our minds to do this! We had thought the *Liberation Society* had been doing this very work for more than a quarter of a century, and that the *Nonconformist* had been engaged for a still longer period upon it. And now we are asked to give a "general formula"! Well; our work may have been in vain in some respects,—clearly, we have not enlightened the *Pall Mall* writer, and we cannot, at present, spare space to devote an article for his special edification,—but, nevertheless, we are struck with the evident fact that the *Pall Mall* is not aware that any formula exists, under which Dissenters group their demands. It suggests that, after having educated the people, it may now become necessary for us to educate the men of culture.

The position upon the Education Bill which has been taken by the Parliamentary representatives of the Nonconformists, as well, probably, as the successful defence of that position, has brought the *Record* newspaper round to a reconsideration of the mutual relations of Evangelical Nonconformity and Evangelical State-Churchism, or, as our contemporary may style it, Evangelical Churchism. Last Friday the *Record* devoted a very calmly-written article to this subject. It is very amusing, but very grievous. The *Record* begins by attributing the alienation that exists between Church and Dissent to the action of "our High Church friends." It says, with regard to the reconciliation of Nonconformists with the Church:—"We are satisfied that at present, at all events, there is no prospect of such a consummation, and High Churchmen are the chief cause of it. It is the contemptuous manner in which they have treated Nonconformist ministers," and so on; need we go farther in the way of quotation? In the way of remark we must, however, go two or three steps farther. In the first place, we must say that the theory of the *Record* is a perfect delusion. If anything has increased the opposition of Dissenters to the Church, it has not been the action of High Churchmen, which has been consistent with their professed creed, but the action of the Evangelicals. The most intolerant clergyman in any country parish is nearly always an Evangelical clergyman. You may meet with some intolerance from a High Churchman, but on the whole it is as gentlemanly as intolerance can be. But if you meet with it from an Evangelical—which you are pretty sure to do—it is vulgar and offensive in the last degree. The last case of educational intolerance which we have had to report is a case of so-called "Evangelical" intolerance. The clergymen replies in our columns to-day, ignoring, of course, in his reply, all the broadest aspects of the education question—as most Evangelical clergymen of our own day—"degenerate sons of gentle sires"—always do.

However, the *Record*—we had almost forgotten it—is now alive to the importance of a fast union between Nonconformists and Evangelicals. It considers the present position to be "unsatisfactory," and that it is a matter of the "highest moment" to mend it. It therefore invites "frank and courteous discussion." It sees, through the debates on the Education Bill, that there is something like "a feeling of irritation and jealousy towards the Church; and a sense of injured self-respect." Then it remembers the "overwhelming strength" of the Nonconformists in political matters, and so invites "an era of more frank and mutual confidence and respect." Our contemporary goes on for some space in this direction, and winds up in the following language:—

The difference between Churchmen and Noncon-

formists are no doubt aggravated by the narrowness of the sphere within which they are constantly brought into collision with each other. Local disputes, local prejudices, local interests deepen and embitter the variance, and intensify it in exact proportion to the closeness of the contact into which the two parties are brought with each other. But however these local conditions may exasperate the conflict, they do not themselves produce it. There are deeper causes behind, and we are anxious that they should be frankly and courteously explained.

"Anxious that they should be frankly and courteously explained"! just as though Nonconformists has not always been doing this. This sort of oily, sentimental article, with its assumed innocence, shows what stuff we might have to meet if the projected conference should come off—which everything forbids.

All that is practical related to the settlement of the new Irish Church Constitution has now been settled. The constitution is decided, and the terms of the charter agreed upon. In one of his speeches upon the Irish Church question, Mr. Disraeli expressed his decided opinion that disestablishment was an Act that would be found to be "impossible." Here, however, we find the Act perfectly consummated—everything done that needed to have been done, without excitement, without "revolution," without, in fact, attracting any very remarkable attention. It has now been shown that it is very easy to disestablish a Church and even more easy to reconstruct a Disestablished Church. We need not, at present, remark upon the extent to which the laity have succeeded in moulding the constitution of the Irish Free Episcopal Church. Those persons, however, who have dreaded disestablishment in consequence of the fear that the result would be nothing but a combined and powerful Church Corporation, have only to look to the Constitution of the new Irish Church—where, as it seems to us, the laymen occupy the first, and the clerics the second place of power. So it must be in all free churches.

UNIVERSITY TESTS.

The *Scotsman* states that the bill for the abolition of University Tests is now in the hands of the Solicitor-General, who will introduce it after Easter. It will contain a clause enabling Nonconformists to be elected members of the governing bodies of the Universities.

The Cambridge Religious Disabilities Removal Association, of which the following have been elected the managing committee, have issued an appeal on the subject of the abolition of tests:—President, W. S. Aldis (Trinity College and Senior Wrangler, 1861), Neville Goodman, M.A. (St. Peter's), T. N. Toller, M.A. (Christ's), J. E. Foster, B.A. (Trinity), A. Foster, B.A. (St. John's), J. M. Angus (Clare), W. Garnett (St. John's), G. O. Jones (Trinity), L. Lewis (Downing), C. Morley (Trinity), W. M. Spence (Pembroke), H. A. Thomas (Trinity), E. Turner (Christ's), W. T. Webb (Caius), Rev. W. Robinson, W. Bond, J. Eaden Lilley, jun., and J. R. Harris. The following are the terms of the appeal:—

Until very recently the advantages of the Universities of Oxford and Cambridge were entirely confined to members of the Church of England, and no Nonconformist could obtain any literary distinction or reward from them. Since the passing of the University Acts some fifteen years ago all scholarships held by undergraduates, as well as the degree of Bachelor of Arts, have been attainable without any religious test except the practical one of regular attendance on weekdays and Sundays at college chapel. At Cambridge the title of Master of Arts is also granted; but, unless the graduate declares that he is a *bona fide* member of the Church of England, the degree does not confer the privilege of voting for the Parliamentary representatives, or in any matter concerning the internal management of the University. At neither Oxford nor Cambridge can any student obtain a Fellowship without declaring that he conforms to the Liturgy of the Church of England as by law established, and in many cases the additional statement is required that he is a *bona fide* member of the Church of England. A Fellowship, it should be understood, is of considerable pecuniary value, besides which it confers a social and scholastic status, which is, perhaps, of still greater value; and a Fellowship is the highest reward which a successful student can expect to receive from his college. The abolition of these religious, or rather irreligious, tests has been agitated now for some years, and their ultimate fate has been settled by the strong manifestation of feeling against them in the Universities as well as outside. At the beginning of the present session of Parliament a paragraph of the Queen's Speech was devoted to the subject, and a measure for the settlement of the question was promised. No such measure has, however, been introduced as yet, nor has any day been fixed for its introduction. Many of the Nonconformists most closely connected with the Universities are of opinion that the time of the introduction of the bill, the energy with which it will be pushed, and perhaps, in some degree, its character, will depend on the amount of support the Government receives from the country on this matter." The association urges the immediate importance of petitions to both Houses of Parliament, adding that the question becomes continually more urgent. Every year's delay is fruitful in injustice to an increasing number of students in the Universities of Oxford and Cambridge, and is detrimental to the interests of education throughout the country.

THE IRISH CHURCH CONVENTION.

This body after a protracted session has nearly reached the close of its labours. At the sitting on Tuesday the discussion respecting the question as to who should have the right of selecting a bishop for a diocese whose Diocesan Synod failed to agree to a name for consideration to the episcopate was brought to a close, the Convention deciding by a large majority that such right should devolve on the bench of bishops. The Convention then proceeded to consider the mode in which vacancies in the Archiepiscopal sees of Armagh and Dublin should be filled up. On the motion of the Hon. and Rev. W. C. Plunkett, it was determined that, in case of a vacancy in the latter diocese, the Diocesan Synod should proceed to elect an archbishop, as in the case of other dioceses. The Rev. Mr. Smythe, Carnmoney, moved that a similar plan should be adopted in the case of Armagh, that is of the Primacy. A lengthened discussion ensued, which was continued on Wednesday, when an amendment "that the appointment should be in the hands of the bench of bishops, and should also be free amongst their own number," was carried on a division by orders, the clergy being as 77 for to 22 against, and the laity as 85 for to 38 against.

On Friday the Provost of Trinity College suggested the appointment of a suffragan bishop for Clogher, to assist the Primate in administering the affairs of the diocese, and whose election should be in the hands of the Diocesan Synod of Armagh. The proposition was rejected; as was also a motion to postpone the subject until after the autumn meeting of the Armagh Diocesan Synod.

The Convention has got the length of framing a draft charter, and this document contains a pretty full statement of the fundamental arrangements for the future government of the Church. The chief provisions of this Draft Charter Act is as follows:—The corporation of the Representative Body is to be composed of three classes—the *ex officio*, the elected, and the co-opted members; the first being composed of the archbishops and bishops, the second of one clerical and two lay representatives for each diocese, and the third of twelve members chosen for the twelve dioceses, all the elected persons to retire in the proportion of one-third by rotation. The charter goes on to declare that property may be invested in trust for the Church of Ireland, "in the purchase of guaranteed or preference stock, or shares, or debentures in any public company of Great Britain or Ireland, or in any security in which by law trustees are or shall be permitted to invest trust funds, or any such other security as the General Synod shall from time to time approve of; provided that no investment according to such increased powers shall be made, unless a sum sufficient to meet all then existing annuities by the annual income arising therefrom shall remain invested as hereinbefore described." A discussion took place as to whether the Church Body were at liberty to invest in American or other foreign funds, and it was in consequence of this debate the words were introduced, "or any such other security as the General Synod shall from time to time approve of."

THE COUNCIL AT ROME.

The *Allgemeine Zeitung* publishes an account of a strange scene in the Roman Council. It reports that Dr. Strossmeyer, one of the Fathers, expressed his belief that a new dogma of faith could not be established without a moral unanimity of the Fathers, and that he was at once ordered by the President to leave the room in consequence of this utterance. This incident gave rise to a most tumultuous scene in the assembly.

It is stated that in his reply to Count Daru's note, Cardinal Antonelli argues that the canons of the Schema do not bear the interpretation put upon them by the French Cabinet. The Church does not contemplate interfering with politics, and the Cardinal thinks the canons need not cause France to change "her attitude of abstinence with regard to the Council." The Cardinal also observes significantly, that when discussed in Council, the canons may be materially modified.

The French will not, it is believed, insist upon sending a special ambassador to Rome, and the present Minister will return. Count Daru now declares that sooner than withdraw the French troops from Rome he would resign his portfolio. I believe that he has informed the leader of the Left of the impossibility, politically speaking, of depriving the Pope of the support of French bayonets. No matter what may be the objections of M. Jules Favre and his friends to the system of forcing a Government on the Roman people "which would not be tolerated in Algeria," they would still more strongly object to Count Bismarck doing it.

Only five out of the fifty-one schemata which are, it is believed, to be submitted to the Council, have yet been discussed. The clerical papers affirm that the new dogma will be supported by a very large majority of the Council. As many as 530 members, it is estimated, are prepared to vote for it. A letter from Rome in the *Secolo* says that when the dogma is proclaimed a general amnesty for the political prisoners convicted during the last few years is likely to be published.

The *Pall Mall Gazette* correspondent at Rome states that the Pope at first prohibited the celebration of a funeral service in memory of Count de Montalembert, and that it was only when he found that his arbitrary interdiction was exasperating the bishops and all liberal and ultra Catholics alike, that he at length permitted a ceremony to be held of which no notice had been given, and to which no one was invited.

It is stated that Cardinal Rauscher, the Archbishop of Vienna, has presented a memorandum to the Papal Government, declaring that, by a con-

ciliatory attitude towards the Austrian Government, it might enable the Catholic Church in Austria to preserve important rights. It is at the same time pointed out that the re-establishment of the Concordat is not to be hoped for, inasmuch as no Austrian Ministry, even though composed of sincerely Catholic statesmen, would venture to propose such a measure.

THE BENNETT CASE.—The appeal against the judgment of the Court of Arches in the Frome Ritualist case was argued before the Judicial Committee of the Privy Council on Saturday. The Dean of Arches had refused to admit certain articles to proof, and the committee confirmed the decision.

THE BURIALS BILL COMMITTEE.—The following are the members of the select committee on the Burials Bill:—Mr. Secretary Bruce, Mr. Osborne Morgan, Mr. Mowbray, Mr. Miall, Mr. J. G. Talbot, Mr. Richard, Mr. Beresford Hope, Mr. Stone, Mr. Collins, Mr. Cross, Mr. Hardcastle, Earl Percy, Sir John Simeon, Mr. Cubitt, and Mr. Morley. Five to be a quorum.

THE NEW BISHOPS.—The Rev. J. Fraser, Bishop-elect of Manchester, was on Friday consecrated in the cathedral of his diocese. The Archbishop of York, who officiated, was assisted by many prelates of the northern province. On the same day Dr. Parry, the Suffragan Bishop of Dover, was consecrated in the private chapel at Lambeth Palace, by the Bishops of London, Llandaff, and Gloucester, and Bishop Anderson, formerly of Rupert's Land, now Chancellor of St. Paul's Cathedral. The sermon was preached by the Dean of Canterbury, and the service was of a very simple character.

THE IRISH EDUCATION QUESTION.—It is rumoured that the report of the Commission on Irish Education is in the hands of the Government, but that for sufficient reasons there is no intention at present to make it public. It is alleged that, with one exception, the commissioners report in favour of the denominational scheme advocated by Cardinal Cullen. The House of Commons is hardly prepared for the extension of the denominational system to Ireland, but it is no secret that the views of some of the most influential members of the Government coincide with those of Cardinal Cullen upon this subject. The time is, however, evidently not ripe for the communication of the views either of the Government or the commissioners to the House of Commons.—*Correspondent of Leeds Mercury.*

THE RITUALISTS AND THE VATICAN.—Dr. Littledale, the notorious Ritualist, says he received last autumn "a special invitation to the Vatican Council, for the express purpose of conferring with a committee on Anglican difficulties." It was transmitted through an eminent foreign divine, one of the theologians of the Council. Dr. Littledale accepted it, and was on the point of setting out for Rome, when he saw it announced that the committee nominated to treat with Anglicans had for its leading members Archbishop Manning, Cardinal Cullen, and other pronounced Ultramontanians. This was regarded by Dr. Littledale as "a declaration of war, not a protocol of peace," and therefore he stayed at home.

A DISSENTER REFUSING TO PAY TITHES.—At the Mansion House, London, the other day, Mr. George Henry Farrington, merchant, of 17, Great Knight-riders-street, London, was summoned for refusing to pay two quarters' arrears of tithes. Mr. Farrington, it was stated, was a member of the Society of Friends, and declined to pay the tithes on the ground of religious scruples. The Lord Mayor said he had no alternative but to make the order, but he was very sorry to have to do so, seeing that the proceedings were taken under an Act of Henry VIII., which was hardly applicable to the present altered times. He thought it would be courteous and right to forego the receipt of the rate from a gentleman like the defendant, to whom it was objectionable solely on religious grounds.

CHURCH-RATES.—At Marlow, before the Hon. Admiral George Grey and Mr. L. W. Wethered, the Rev. James Mountain, Congregational minister, was summoned for the non-payment of 5s. 3d. Church-rate, assessed under the Great Marlow Church Building Act, by which a yearly rate is levied to pay off a fortieth part of the principal borrowed to take down and rebuild the parish church, the whole of which is now nearly extinguished. The rev. gentleman said he objected on broad principles, as he did not agree with a State Church, and he thought it hard to be singled out, not having been in the parish until many years after the money was borrowed, and receiving no benefit from it. The bench intimated that they could not go into the question of the propriety or impropriety of the Act, and as Church-rates are abolished there was now no principle to put forward; and the rev. gentleman, having concluded his address, was ordered to pay the money.

THE ECCLESIASTICAL COMMISSION.—The annual report of the Ecclesiastical Commissioners has just been published. The Commissioners propose for the current year:—1st. To meet benefactions by grants to the amount in capital value of 100,000*l.* 2nd. To consider the local claims arising in respect of the estates of the archbishopric of Canterbury so as to make grants to the extent of say 3,500*l.* a year. 3rd. To appropriate the sum of 3,000*l.* a year in perpetuity to the endowment with 200*l.* a year of new churches in public patronage, to which districts shall have been legally assigned, containing in each case a population of 4,000 persons, and to the endowment with 100*l.* a year of new churches in private patronage having districts legally assigned to them, containing in each case a like population, on condition that an endowment of equal value be provided from non-ecclesiastical sources. The grants to be thus made during the current year will be of the capital value of 300,000*l.*

CHURCH MISSION AT NORWICH.—There has been a most successful mission during the last week at Norwich. The following address, signed by the Dean, the Canon in residence, and sixty of the city clergy, was issued:—"It has been resolved to make a simultaneous effort in the several parishes of the city and its suburbs, to increase and extend the knowledge of the love of God, and of the only Saviour Jesus Christ amongst all classes. The Bishop has put himself at the head of the movement. The Dean and the Canon in residence have given it their support. The Parochial Clergy are heartily agreed to carry it out. Every clergyman and parish will be at liberty to adopt such means as in their judgment are the best for their special circumstances; but all proposed arrangements will be submitted to the Bishop, and nothing will be done without his approval. The effort is to be designated The Church's Call, and will be made (if the Lord will) in the week commencing Sunday, March the 20th. The objects are as follows:—In the name of our Lord Jesus Christ and in dependence upon the Holy Spirit to promote—In those who are ministers—Personal holiness—full knowledge of the truth—power to preach it—love for Christ—love for souls. In those who love the Lord, and are in earnest for their own souls and the souls of others—Growth in grace—unity—readiness for every good work. In the formal and undecided—Reality—decision. In those who neglect the means of grace, or who live in sin—Consideration—an honest hearing of the Word—conversion to God. The success of the effort will, under God, depend in great measure upon the heartiness, with which the laity will enter into it. If those who are now in earnest will do this, in a spirit of prayer, and with a simple desire to extend God's kingdom amongst us, they will themselves learn more of God's love and grace—the lukewarm and indifferent will be stirred up—and many of those who are now without God in the world, and sit in darkness and in the shadow of death, will be brought to the Lord Jesus, and in Him find that pardon and peace which, apart from Him, none can know. Employers, heads of families, and all others in any position of influence, are earnestly invited to take part in this effort, by giving opportunities to those under their control to attend the services, that the Church's Call may at least be heard by them. All who love the Lord Jesus, who have themselves tasted that He is gracious, are entreated, in their several parishes and neighbourhoods, to do something to make the effort effectual; to think specially of some friend and neighbour, and to use every endeavour, by prayer and personal influence, to bring such an one within the sound of the Call to repentance and faith. May God—who has, we doubt not, stirred us up to make this effort—watch over it, guide and control it in His own good way, and make it result in the spiritual growth of His children, and in the conversion of many souls to Him! O Saviour of the world, who by thy Cross and precious Blood hast redeemed us, save us and help us, we humbly beseech Thee, O Lord!" The mission commenced with a celebration of Holy Communion on Monday, and a magnificent address by the Dean. There has been daily communion, constant sermons by the Bishop and others, and numerous prayer-meetings.

Religious and Denominational News.

The Rev. J. P. Allen, M.A., has resigned the pastorate of the London-road Congregational Church, Leicester.

The Rev. Frederick Hastings, late of St. John's, New Brunswick, formerly of Woodbridge, Suffolk, and brother to the Rev. H. G. Hastings, of Portsmouth, has accepted a unanimous invitation from the members of the Congregational Church at Wanstead, Essex, to become their pastor, and commenced his ministry there last Sunday.

OPEN-AIR PREACHING will be resumed at the Royal Exchange on Sunday next, April 3, at three o'clock, when the Revs. Thomas Richardson, W. Tyler, and G. W. McCree, will give addresses. Mr. W. J. Orsman's Golden-lane Bible-classes will sing some of Philip Phillips' melodies.

HACKNEY COLLEGE.—The Rev. Joshua C. Harrison, of Camden Town, visited the students of Hackney College on the 18th instant, and spent the evening in friendly conversation, chiefly upon the subject of the work before them, and the preparation needed for it.

The Rev. John O'Dell, of Fishergate Baptist Chapel, Preston, has accepted the pastorate of the Baptist Church, Kingsbridge, Devon. His ministry at Preston terminates on the last Sunday in March, having extended over a period of five years. He leaves his present sphere of labour with the best wishes of the friends at Fishergate for his future success and happiness. They have marked their appreciation of his Christian character by presenting him with a purse containing 57*l.* The church is now open to another pastor, and presents an opportunity for extended usefulness, having a good and beautiful chapel, erected a few years ago, at a cost of 5,000*l.*, in one of the most public and best streets in Preston, which contains a population of 90,000 inhabitants.—*From a Correspondent.*

MORLEY, NEAR LEEDS.—The opening services connected with the enlargement of Rehoboth Chapel, Morley, were brought to a close by a tea and public meeting, held on Tuesday evening week. Special sermons had been preached by the Revs. R. W. Dale, M.A., J. Keene, J. P. Chown, J. Rattenbury, R. Bruce, M.A., G. W. Conder, and J. James, F.S.A., the pastor. Some 350 people took tea in the schoolroom, and afterwards adjourned with

others into the chapel, where a public meeting was held. Addresses were delivered by the Rev. William Thomas, G. Southey, B.A., and also by J. Dodshon and W. H. Kinder, Esq., and other gentlemen, chiefly members of the congregation. The opening services had been well attended, and the contributions of the people very liberal. With the exception of the two side and front walls, the place has been made entirely anew, a recess built for the organ, two rooms for adult classes, and a minister's vestry. The chapel is pronounced a success, and universally admired for its tastefulness and quiet beauty. The requirements of Protestant worship have been carefully considered and fully met. Pew-rents have been abolished for some four years, and the plan of weekly offerings adopted with complete success. The seats are numbered and located to regular worshippers, but all seats found empty, whether located or not, are considered free to all comers for that service. The cost of alterations and enlargement is about 1,300*l*. Towards this sum upwards of 900*l*. has been raised.

THE NORWEGIAN MISSION IN MADAGASCAR.—The Norwegian Missionary Society of Stavanger has entered with much activity and zeal on mission work in the island of Madagascar. They have done well in choosing for their field of labour a province almost entirely heathen, thus at once opening up new ground, and avoiding the appearance of clashing with the successful missions of the London Society. Dr. Davidson, of Antananarivo, in a recently published letter, says:—"You know that the Lutheran Church of Norway has established a mission in the Betsileo, at a place called Betafo. Three missionaries reached Madagascar from Norway about three or four years ago, and some nine others have come out this year. One of them you have seen in Edinburgh—Dr. Borokgrewinck. When they first began mission work in the Betsileo, every obstacle was put in their way, and they were subjected not only to petty annoyances but to real hardships, which they bore without complaint; but while they are now allowed perfect freedom to teach and preach, it is evident that a strong secret influence is being exerted to prevent the natives attending their instructions. And this is all the more to be deplored, that the province of Betsileo is entirely heathen, if we except Fianarantsoa and a few other military stations." Difficulties do not, however, discourage the Norwegian Society, for we learn that the twelve missionaries who have thus gone forth are being reinforced. Last week there had passed through London, Mr. Dale, of Stavanger, a lady from Trondhjem, and two other of their countrywomen, to join the mission.

VICTORIA PARK CONGREGATIONAL CHURCH.—The first anniversary of the opening of the above church was held last week. In the afternoon a social tea-meeting was held at Peel-grove Hall, to which about 200 friends sat down. The Rev. Mr. Lovell, pastor, and many of the office-bearers of the church, were present, as was also the Rev. W. Tyler, of Mile End New Town. During the speeches which followed, Mr. Lovell alluded to the success which has followed the opening of the chapel, which has over 2,000 sittings. The attendance was good, even in most unfavourable weather. What, however, was a better test of the interest taken in the church by the friends, was the cordial and cheerful manner in which they had contributed towards the expenses incurred. He might say, speaking generally, that without any particular pressure the offerings average from 7*l*. to 8*l*. every Sunday, and he did not know of any Sunday when the contributions had been less than 5*l*. Mr. Swan, one of the deacons, gave a statement of financial affairs connected with the chapel, from which it appeared that when the church was opened, owing to several of the bills not having been sent in, they were unable to give the precise total of the whole expenditure; but that it was estimated at 10,000*l*. Since then, however, all the accounts had come to hand, and they found that the total cost was just 9,905*l*. 13*s*. 9*d*., nearly 100*l*. less than estimated. Up to the time of opening the building they received 3,689*l*., and during the past year, 967*l*. 0*s*. 8*d*. more, making a total received of 4,646*l*., leaving a balance of debt of 5,259*l*. 13*s*. The Rev. W. Tyler said he was glad to hear that the officers of the church had been so successful in raising funds towards the cost of the church. He knew the difficulty of the work, for he had had to encounter it before, and with this difference: that here they had a noble body of workers, whilst in his case he had to do the work almost single-handed. Their church had cost 10,000*l*., his in Mile-end, 8,000*l*. He advised them not to be too sanguine on the subject of bazaars, but to rely upon prayer. That had been the secret of success in Mile End New Town. Two years after the opening of their place of worship, they had a thanksgiving service because the Lord had enabled them to get free in that time, and they presented, as the result of the meeting, a sum of 30*l*. to the London Hospital. They had lectures, and realised about 90*l*. by two; but he believed the great secret of their success had been unceasing prayer. The anniversary sermon was preached Dr. Parker, of Poultry Chapel.

A correspondent of the *John Bull* found the following lines in the Bodleian Library:—

1. Yf thou bee yonge, then marie not yett;
Yf thou bee old, thou haste more wytt;
For yonge menne's wyves will not be taught,
And old menne's wyves are good for naught.

The second runs thus:—

If that a bachelor thou bee,
Keepe thou see stile, bee warned by mee,
Leaste that repent apace all too late
Rewards thee with a broken pate.

There are one or two more which are very near the truth, but which space compels me to reserve.

Correspondence.

THE BURIALS BILL DEBATE AND DIVISION.

To the Editor of the *Nonconformist*.

SIR,—To estimate aright the importance of Wednesday's debate and division on the Burials Bill, it is necessary to recall what occurred in 1861, when Sir Morton Peto charged himself with the work which has now been undertaken by Mr. Osborne Morgan.

The Bill of 1861 was very similar to that of 1870, but it was limited to those who were not members of the Church of England. Its author, however, thought it politic to state that he had not introduced it at the instance of the "Liberation Society," and that he was not a member of that body. Nevertheless, his measure was met by uncompromising resistance. Mr. Hubbard declared that "if a Bill had been introduced for turning the monarchy into a republic, or for enabling Cardinal Wiseman to officiate in Westminster Abbey, it could not be more inimical to the constitution of Church and State"; and though Sir Morton Peto, with a view to removing some objections, offered to withdraw the Bill, Sir William Heathcote, who led the opposition, insisted on its rejection. And rejected it was, by a majority of 81, the numbers being—for the second reading, 155; against, 236.

The present Bill was rightly described on Wednesday as going beyond any of its predecessors, and, instead of disowning any complicity with the Liberation Society, Mr. Morgan quoted freely from the pamphlet which it has published in support of the measure. Yet no opposition could be milder, not to say more feeble. Not a word was said in the way of abuse of Dissenters, or in denunciation of their "ulterior aims." Every speaker against the Bill admitted the existence of a grievance, and Mr. Cross, who moved the rejection of the measure, with others who supported him, would evidently have been glad to have had an excuse for not dividing against it. Happily, Mr. Morgan's firm resistance to the proposal to refer the Bill to a select committee necessitated a division, which secured a majority of 111 (233 to 122)—the figures showing that the advocates and the opponents of a free churchyard have almost exactly reversed the positions which they occupied in 1861.

It is true that, at the instance of Mr. Bruce—for I believe it was his act, and not that of the Government—the Bill was ultimately referred to a select committee, instead of being discussed in a committee of the whole House, but the ultimate result is not likely to be affected by such an incident. A committee of which a majority are Liberals pledged to the bill—four of them being Nonconformists—is hardly likely to allow the measure to be amended in a sense inconsistent with the principle on which it is based, and, even if it should come out of committee in an objectionable shape, Mr. Morgan is now in a position to repudiate and abandon it.

One thing is certain, and that is, that the movement of 1870 will not collapse after the fashion of that of 1861. For, in 1863, Sir Morton Peto, running away from his own measure of the year before, contented himself with the proposal that Dissenting ministers should officiate only in the event of the Established clergy permitting them to do so! Even that small measure was further restricted by the select committee to which it was referred, and when, in 1863, it was brought in in its amended form, its permissive character was so strongly objected to by both Episcopalians and Dissenters, that its author allowed it quietly to drop.

From that time, so far as England is concerned, the question has slumbered; the friends of religious equality thinking it best to abolish Church-rates first and the churchyard monopoly afterwards. In the interim, not only have Church-rates gone, but the Irish churchyards have been thrown open, and the Irish Establishment has ceased to exist. And now the removal of the churchyard grievance in this country has not only to be demanded, but secured. Whether it be this year or next is not very material. If the former, it will come upon us as an agreeable surprise: if the latter, the delay will be much more injurious to the Establishment than to its assailants. A majority only seven votes less than that which carried the second reading of the Irish Church Bill is decisive, and we have but to work and wait fully to accomplish our righteous object.

Your obedient servant,

J. CARVELL WILLIAMS.
2, Serjeants'-inn, March 29, 1870.

THE FARINGDON INFANT-SCHOOL.

To the Editor of the *Nonconformist*.

SIR,—My attention has been this day directed to the two letters which have lately appeared in your paper, affecting myself in the management of the Faringdon Church of England Infant School.

I cannot, I think, do better than forward to you a copy of the local paper, in which I have stated the particulars connected with the management of the school, to which exception has been taken.

May I ask you kindly to publish the letter addressed by me to the editor of the *Faringdon Advertiser*?

I have been deeply pained that the letters of the two Nonconformist ministers should have been published without any previous communication with myself.

I can most conscientiously say that during the whole period of the existence of the school, there has been no partiality whatever in the management of the school; and even supposing that any regulation should be considered an erroneous one, it affects all denominations alike.

And what has been the constant testimony of the Nonconformist ministers themselves? That the school is an excellent one, and its religious teaching, with its general system of instruction, unexceptionable.

What say the parents of all denominations? That the best thing I have ever done in the parish has been the institution of the infant-school. What is the report by Her Majesty's inspectors? One of them has said, "The school appears a model of all that a school should be." Three others have borne their testimony to its high tone of discipline, and the general very satisfactory attainments of the children. And the last report by the fifth inspector two months since is thus summed up—"The condition of the school is excellent."

In self-defence I am obliged to say this; but all the credit of the school is due, under God's blessing, to the diligence, faithfulness, and great ability of the governess.

I will only add in conclusion that for eighteen years during my incumbency I have desired to act in all Christian integrity and love towards my Nonconformist brethren; and nothing will, I hope, cause me to depart from the charity which "seeketh not her own," "is not easily provoked," "thinketh no evil," "beareth all things," "believeth all things," "hopeth all things," "endureth all things."

I remain, Sir, your faithful servant,
HENRY BARNE,

Vicar of Faringdon.

Faringdon, March 26, 1870.

[The gist of the letter in the *Faringdon Advertiser*, which is too long to give entire, is, that the infant-school has always been in name and in fact a Church of England school, though accessible to all denominations; that there was no turning into the street, or the use of threatening language; that time was given to the mother to consider the matter; and that as the result, the name of her little boy, by her own desire, was removed from the books of the school. We have no means of disputing the correctness of Mr. Barne's version of the facts. They may lessen or aggravate the hardship complained of, but the main question involved is one of public interest. Here is a school assisted by State grants which is in effect used as an engine of coercive proselytism. The vicar has no business to have such a rule. If the infant-school were supported solely by voluntary subscriptions, he could adopt what rules he pleased. To use public money to coerce the consciences of those who are obliged to use the school, is unjust and indefensible—a violation of the spirit in which Government grants are made, and an evil which is so great as to have been expressly guarded against by the new Government Education Bill.—Ed. *Noncon.*]

CHURCH FINANCE.

To the Editor of the *Nonconformist*.

DEAR SIR,—A nephew of the late excellent missionary, the Rev. A. Buzacott, who widely diffused the practice of weekly offering among the churches of Australia and the South Seas, wrote—"Sydney, Jan. 28. Our weekly amounts continue steadily to increase. For the year ending April, 1869, the receipts from this source only were 469*l*., and the last half-year has been larger than any previous one."

An Irish Presbyterian minister, who is writing tracts for his church's new position, asks me for facts to commend the adoption of Church Sabbath offerings. A few years ago I publicly appealed for facts on this subject, with very few responses. Knowing the subsequent wide extension of personal storing of a portion of income, and of church Sabbath offerings, I now earnestly solicit early information of all who will kindly send any on these two points, in order to arrange and publish data for the general good.

Dear Sir, yours truly,

JOHN ROSS.

Hackney, March 25.

Parliamentary Intelligence.

HOUSE OF LORDS.

On Thursday Earl GRANVILLE said he should propose that their Lordships should adjourn from Friday, April 8, to Thursday, the 28th, for the Easter holidays.

The Commons' amendments to the Judges' Jurisdiction Bill were agreed to.

Lord CARNARVON pointed out certain defects and contradictions in the Habitual Criminals Act passed last year, and inquired whether the Government proposed to bring in an amending bill during the present session. Lord ALBEMARLE suggested the necessity of more clearly defining the evidence necessary to constitute legal proof of conviction. Lord KIMBERLEY said it was intended to bring in a bill to amend the Act of last session. Advantage would be taken of the opportunity to define more clearly the provisions which extended its operation to Scotland, as well as to amend certain other defects in the working of the Act. It had, however, been highly beneficial in breaking up several haunts of crime, and putting a wholesome restraint upon the criminal classes. Lord AINSLIE said that the Act of last session was practically inoperative in Scotland. Their Lordships adjourned at twenty minutes past six.

On Friday several bills were forwarded a stage, and the Royal Assent was given by commission to the Consolidated Fund (9,564,191l. 7s. 2d.), Income Tax Assessment and Inland Revenue Law Amendment, Provisional Orders Bills (Committees); Dissolved Districts and Unions, East India (Laws and Regulations), and Judges' Jurisdiction Bills.

On Monday the Peace Preservation (Ireland) Bill was read a first time, and a motion for returns of various ecclesiastical fees, made by Lord SHATTERS-BURY, was agreed to, after a few remarks by the Bishop of LONDON upon the connection between these fees and the Ecclesiastical Courts Bill. Lord ROMILLY, in moving for returns relative to ecclesiastical and diocesan records, expressed a hope that they would be placed in the custody of the MASTER of the ROLLS, in order that they might be carefully preserved and accessible without fee. On going into committee on the Mutiny Bill, Lord NORTHBROOK, in answer to Lord DE LA WARR, said that a bill consolidating the law as to military punishments was in preparation. It would embody many of the leading recommendations of the Commission. The bill and the Marine Mutiny Bill passed through Committee, and their Lordships adjourned at half-past five o'clock.

HOUSE OF COMMONS.

THE BURIALS BILL.

At the day sitting on Wednesday, Mr. OSBORNE MORGAN rose to move the second reading of this bill, observing that the parish church was the property of every parishioner, and that every parishioner had an indefeasible right to burial in the parish church graveyard, yet these places of burial were absolutely closed against Nonconformist ministers, or any person other than a clergyman of the Church of England. The law which gave the incumbent power to prevent the use of the burial-ground by Dissenters also obliged him to read the same form of Burial Service over every baptized parishioner, without respect to the manner of his life or death; and the same incumbent who would this week be anathematising an heretical parishioner would in the next be committing him to the grave in the sure and certain hope of rising to a glorious immortality. And why should the unbaptized infant be treated with less tenderness than the drunkard, the profligate, or the robber? In towns where the parish graveyard had given place to the cemetery, the grievance which this bill proposed to redress was not felt, hence the comparative apathy on the subject; but in rural parishes the consequences of the present state of the law were most painful, and these parishes numbered 14,000 to 600 towns with cemeteries. He, as a Churchman, would say nothing in disparagement of their beautiful Burial Service, but what to a Churchman would seem almost inspired might to a Dissenter be cold and formal; but the chief argument in favour of an amendment of the law was based on respect for the feelings of our fellow-men. What was more natural or more worthy of respect than that a man should desire that his funeral rites should be performed by him who counselled and ministered to him in life and consoled him in the hour of death? (Hear, hear.) The strength of this feeling was never made so apparent to him as in the case of the funeral of the late Rev. Mr. REES, one of the most popular Welsh ministers of the Calvinistic Methodist body, who had won the respect not only of the people of Liverpool among whom he laboured, but of the whole of Wales. The funeral procession was swelled by thousands of his poor countrymen, who had walked, some of them, even thirty miles to be present at his burial; but the incumbent of the parish where the interment was to be made, standing on his strict legal rights, positively refused to allow any expression of feeling on the part of the multitude beyond what was prescribed by the Prayer-book and the singing of a hymn which he selected himself. It was impossible to describe the sensation created by this proceeding among a sensitive people like the Welsh, and he was convinced that nothing had occurred during the past thirty years tending so much to widen the breach between Churchmen and Dissenters in that neighbourhood, and to shake to its foundations the already weak and tottering fabric of the Church of England. (Hear, hear.) Referring to other incidents of less magnitude, but equally painful, he described the case of a man who died in September, 1863, in one of the midland counties, and was not only refused burial by the incumbent, but was kept above ground fourteen days after death while the clergyman strove with his parishioners and a neighbouring clergyman who had volunteered to perform the service in his stead. He also related a case of the burial of twins shortly after birth. The first born died before it could be baptized, but the second was baptized before death. The infants were placed together in one coffin, but the clergyman ordered that two coffins should be made, and while the burial service was read over the one, the bearer of the other was made to stand afar off, as unworthy of the offices of the Church. He mentioned these cases because the law supported clergymen in such acts, but there were others in which the proceedings of the clergyman were not supported by law. The aggrieved persons could practically obtain no redress, because they were in almost every in-

stance so poor that it would be impossible for them to invoke so terrible a remedy as that of the Privy Council, and if they complained to the Bishop they usually received a stereotyped and unsatisfactory reply. Was he right or wrong in saying that a clergyman who chose to defy the law in this respect, practically did so with impunity? Mr. CARVELL WILLIAMS (a gentleman who had taken great interest in this question, in a very able pamphlet entitled "A plea for Free Churchyards," which ought to be in the hands of every hon. member who intended to vote, had given several remarkable instances of this, which, as they had been before the public for six weeks, and had not been contradicted, he assumed to be correct. In June, 1861, a youth of seventeen, and a member of the Wesleyan society, died at Haven-street, near Ryde. The Rev. Dr. KNOWLES told the parents that they might bury their son in the churchyard, but, as he understood that he had not been baptized, his (Dr. K.'s) conscience forbade his officiating. It was replied that the deceased had been baptized by a Wesleyan minister. "To this the doctor replied that that was no baptism at all, and that he was determined to discourage such wickedness in every possible way, and had long since made a vow that he would never bury a Dissenter." Ultimately, "the poor parents, worn out with grief and anxiety, and anxious to be relieved from further suspense, gratefully accepted an offer to bury their son in a dissenting burial ground a few miles off." Again:—"When the incumbent of Oolyton refused to bury John Pavy (1869), a baptized person, he declared that he did it conscientiously, and was prepared to submit to penal consequences. In the same parish (in 1864) there was a similar refusal, the deceased being a Unitarian, and the defence being that "Unitarians were not Christians!" At Milford, in Surrey (1857), the refusal was based on the fact that the deceased, though baptized, and the son of an Episcopalian, was a Dissenter. At East Garston, Berks, the vicar expressly admitted the validity of baptism by a Wesleyan minister, but stated, in writing, "I felt conscientiously bound thus to protest against the evil of the undervalued sin of schism, and for that purpose to use, as I did, the power with which in this instance the law invested me." In this case the deceased person, although baptized, was not a parishioner, so that no doubt the incumbent was technically right. Occasionally the freaks of the clergy were of so grotesque a character that not only was the public mind irritated to a degree which was dangerous to the public peace, but both law and religion were brought into contempt. "At Norton, near Daventry (1860), prior to a funeral, the curate sent for, and was supplied with, the baptismal register; but not until the procession reached the churchyard were the parents informed that the certificate was not a proper one, and that burial would be refused! While the father went away to obtain advice, the clerk was instructed to put the child in the grave, on the ground, that, as the body had been left in his freehold it had become the clergyman's property." Rather a singular application of the well-known law that that which was affixed to the soil becomes the property of the freeholder. (A laugh.) These and other examples which might be adduced, must, he thought, convince most hon. members that, whatever might be the merits or the demerits of the bill, the present state of the law was not only unsatisfactory but intolerable. (Hear.) In point of fact, this had been admitted upon almost every occasion when the subject had been brought under the notice of the House. Even the right hon. gentleman at the head of the Government once confessed that the state of the law with regard to the burial of Dissenters was inconsistent with the civil and religious freedom on which for a long series of years our legislation had been based, and he hoped that in the course of this discussion the Home Secretary would endorse the opinion formerly expressed by his chief. The Irish law as to burials was different from that of England. Even before the alteration which was made about two years ago it was far more favourable than the English law to Dissenting ministers and even Catholic priests, who on sending to the rector a written request, which was almost invariably granted, might have the members of their respective communities interred in the parochial churchyard and perform religious services over their graves. As, however, the rectors in some instances refused their consent, the present Under-Secretary for the Colonies brought in a measure two years ago to remedy the grievance, and to take from the rectors all discretionary power of refusal. The object of the present bill was to assimilate the law of England to that of Ireland. Under the first clause any one having charge of the burial of a deceased person might give notice to the incumbent of the parish that it was intended that the burial should be performed in the churchyard without the rites of the Established Church and either with or without any other religious service. Of course the time proposed for the burial must be stated in the notice, but the hour would be variable by the incumbent, within a certain period after he received it, because, if he had not a power like this, unpleasant conflicts might sometimes arise. Another clause provided that at any funeral solemnised in accordance with the act the public should have free access to the graveyard, and that the religious service might be conducted by persons duly authorised to do so. This clause, he might remark, was necessary, because in one case the rector was not only in the habit of insisting upon reading the Church of England Burial Service over the bodies of Dissenters, but he actually would not allow the relatives to attend the ceremony. Persons guilty of riotous, violent, or indecent behaviour at a funeral would be guilty of a misdemeanour; and by the 7th clause it was proposed

to enact that for every burial under the provisions of the bill the same fees should be paid to the incumbent as would have been payable to him if the office of the Church of England had been used at such interment. This was but fair, as to deprive the rector of his fees, which usually ranged between 1s. and 5s., would be simply to attempt by a side wind, and in a small degree, to disendow the Church. (Hear.) But the clause which probably would be most objected to was the 8th, providing that the repair of churchyards might be charged to the poor rate. Indeed, it had given great offence to one Nonconformist minister, who had sent a letter threatening him with the direst consequences if he did not vote against his own bill. (Laughter.) He confessed that it seemed to him that this clause met the objection that it was not just that Dissenters should use the ground for which they did not pay, and that if all enjoyed a common benefit, all might fairly be expected to bear the burden of his benefit. And, accordingly, when he obtained leave to bring in the bill, he stated, somewhat rashly, as the event showed, that he thought this was a clause to which no one on either side of the House could object. But he had no sooner done so the member for the University of Cambridge (Mr. B. HOPE), who was too honest a foe-man to accept even a gift from an enemy, avowed his objection to the clause, upon the ground that it revived the obsolete and exploded question of Church-rates. Now, if he remembered rightly, the main objection to Church-rates was grounded upon this—that it was unjust to compel a Dissenter to contribute to the cost of a building which he not only never entered, but could not conscientiously enter. But how did that reasoning apply if churchyards were thrown open to Dissenters upon equal terms with Churchmen? and how could churchyards be put upon a different footing from parochial cemeteries? However, as the clause seemed to be as unpalatable to his Nonconformist supporters as it was to honourable gentlemen opposite, and as it in no way affected the principle of the bill, he should not think of pressing it if the bill went into committee. Originally there was also a clause authorising clergymen of the Church of England to read the Burial Service over unbaptized persons, anything in the Rubric to the contrary notwithstanding, but he had been induced to expunge it. He understood, however, that his hon. friend the member for Hull intended to propose a clause of a similar kind, and he should be ready to welcome its introduction. He hoped hon. gentlemen opposite would not oppose this measure in a party spirit. It was but natural that they should stand up for the supposed rights of the clergy, but he could not help thinking that their mode of regarding questions of this kind, not as to whether they were right or wrong, but merely as rallying points for a party struggle, was not conducive to the true interests of the Church of England. (Hear, hear.) It had been suggested to him by a gentleman who was favourable to the bill that it should be referred to a select committee, but all the points at issue might be fairly argued in open day on the floor of the House, and he could not therefore consent to the measure being slaughtered in the dark upstairs. Foremost among the objections to this bill was the well-worn argument about vested rights. Now, that argument could not fairly be adduced in the present case, because, although undoubtedly the incumbent had the fee simple of the churchyard, it was vested in him for the benefit of the parishioners at large. No one would maintain that it was vested in him for his own benefit, as he could not possibly want the whole churchyard to himself—(laughter)—and that it was not vested in him for the exclusive interest of members of the Church of England was clearly shown by a legal judgment, which, as it occupied 142 pages, he would not read to the House unless challenged to do so by the hon. gentlemen opposite. (Renewed laughter.) He might, however, trouble the House with a short quotation from Dr. Edmond Gibson, Bishop of London in the last century, who said:—"By the ancient law of England the parochial churchyard being laid out and enclosed for the common burial of parishioners, every parishioner has a right to be buried in it." (Hear, hear.) The argument that Dissenters ought to be buried in graveyards of their own be merely mentioned in order to point out that this was the general practice in populous towns, but it could not be carried out in most country parishes, to which this bill would be principally applicable. The best reply to the objection that a graveyard would be desecrated by Dissenters being buried in it was that many of the most earnest and hard-working clergymen of the Establishment desired an alteration of the law as a matter of justice not only to Dissenters, but to themselves, as they were now often placed in a false and cruel position. In June, 1861, 3,814 clergymen memorialised the Episcopal Bench for a change in the burial laws, declaring them to be "the occasion of a grievous scandal to many Christian people." Again, on the 1st April, 1863, 3,014 clergymen petitioned the other House for the same purpose, and Lord Ebury moved for the appointment of a Royal Commission to consider the subject. Those men, no doubt, felt that the law placed them in a false and cruel position, and they demanded a change in the law, not only as an act of justice to Dissenters, but as an act of justice to themselves. Since this bill was printed he had received several letters from clergymen, written in this spirit. One of them came from one of the most eloquent and hard-working clergymen in Wales—a man eminently qualified, from his position and experience, to express the sentiments of Churchmen on this subject—the Rev. Mr. Griffith, the rector of Neath, who wrote:—"I have carefully considered the provisions of your bill, and the conclusion I have arrived at is that they are as expedient as they are

just, and such as the altered circumstances of the people of the Principality, especially, give them a right to ask for. Such concessions I consider most reasonable; the further withholding of which will be as prejudicial to the interests of the Church itself as unfair to the moderate demands of those whose wishes the bill represents. Kindness, courtesy, respect, and becoming consideration for the religious predilections of the people of Wales, coupled with a proper recognition of the important services conferred by the Nonconforming portion of them, suggest the most becoming disposition and supply the most suitable attitude for the Church to adopt, if she wishes to strengthen her position or even maintain her own. There can surely be no cowardice, no dereliction of duty, no abandonment of principle, in conceding that which simple right asks for." He (Mr. Morgan) was convinced that the sentiments expressed in that letter were gradually gaining ground in this country. He was persuaded that the time was rapidly coming—nay, he believed had already come—when good and earnest men of all religions were beginning to look rather to that which united them than to that which divided them—rather to the spirit which made them one than to the letter which kept them asunder. (Hear, hear.) And if there were a moment in life which ought to be identified and bound up with those higher and nobler feelings—surely it was that solemn moment when, standing as it were on the border land of life and death, they met together over the newly opened grave of a friend or a relative to forget for a while the bitterness for a common loss in the consolations of a common hope. It was to that better, that higher—that more Christian spirit that he appealed on behalf of this bill—the spirit which bade the petty discords, and the jealousies, and the animosities of fleeting life be hushed in the presence of death—the spirit which prompted that noble epitaph which, in our great national mausoleum, marked the spot where, side by side, repose the two greatest of England's statesmen:—

*Hi motus animorum atque hæc certamina tanta
Pulvis æquil jacta composita quiescunt.*

Although this measure, unlike those which the House had been lately discussing, was not fraught with political significance, it was, nevertheless, in his opinion, not unworthy of the attention of the Legislature, because its object was to soothe the severity of sorrows, always hard enough to bear without being aggravated by cruel laws, to administer peace and consolation at times when, and in places where, peace and consolation were most needed, and to make the parish churchyard once more that which our forefathers in their homely but expressive language loved to call it—the "Acres of God." (Hear, hear.)

The opposition to the bill was led by Mr. A. Cross, who objected that it was wider than the grievances complained of, inasmuch as it would permit a man's relatives to bury him with a Dissenting service, though when alive he was a Churchman, or even to bury him without a service at all. He pointed out the irritation—the risk, even, of a breach of the peace—which would occur if Roman Catholics, for instance, should insist on burying in the parish churchyard with all their peculiar rites and ceremonies, or if infidels hired notorious lecturers to deliver harangues at a funeral. If the Dissenters were admitted into the churchyards they would demand, next, entrance into the church; and though he admitted that occasionally clergymen had exercised their rights indiscreetly, he feared that some Dissenting ministers would go into the churchyard for the simple purpose of bearding the clergyman. There were only two real grievances, as Mr. Cross held—that of those Dissenters who themselves objected to having the service of the Church of England read over them, and the grievance of the Baptist and the Quaker, to whom a clergyman of extreme views might refuse burial. These difficulties might be met by saying to Dissenters, "You may bury in the churchyard, and we will relieve you from having the service of the Church of England read over you, provided you will show us you have had a religious service read over you before you come." This would correspond to what was done in cemeteries where service was read in the chapel; and where would the hardship be? What he would have the Church say was—"Go to the chapel and have the service read; only show us you mean to have it read before you bring the body to be buried, and we will admit it. We would rather you brought it here than took it elsewhere; but we do not want to legalise burials without any religious service at all; we do not want to have human creatures buried like dogs, and therefore, we wish to take care, if we do not read our own service, that you go to your own chapel and have a service read there." Considering that the grievance was that in many places there were no burial-grounds belonging to Dissenters, while as a matter of fact there was hardly a place in England where there was not a Dissenting chapel, he believed his proposal would meet the justice of the case without giving offence to any one. In conclusion, he moved that the bill be read a second time that day six months.

Mr. TIPPING, in seconding the amendment, said he occupied upon this question peculiarly neutral ground, corresponding to that taken on education by the right hon. member for Bradford (Mr. Forster), who said with so much dignity that he was neither Churchman nor Dissenter. The hon. member opposite wished to introduce a moderate bill, but there was a pressure behind him which carried him further than he intended to go. What was the use of so much talk about tolerance, when the object of the bill plainly was to undermine the Church of England by boring through the graveyards? He blamed the Dissenters only because they did not attack the

Church in the face. The Church of England had better be preserved in its full dignity or put an end to as a State Church; the respect in which it was now held should not be sapped by attempts of this kind. No doubt, men like the senior member for Sheffield did not care for the dignity of the Church, and as to bishops and archbishops, the hon. member (Mr. Hadfield) would be ready to dig a big grave and bury them all, perhaps bringing his own Dissenting minister to perform the service over them afterwards. (Laughter.) He was anxious, however, to know the course which would be pursued by the Government. The Nonconformists looked upon the right hon. gentleman (Mr. Gladstone) as a chosen vessel to carry out the voluntary principle, while he considered himself as a devoted son of the Church. When, for instance, it was imputed to him in the Irish Church debates that disestablishment in Ireland would lead to the same result here, the right hon. gentleman shook his head with the utmost apparent dislike that his Irish policy should cross the Channel. It would be interesting, therefore, to know how far the English vine, typified by the Church, was passing into the upas tree which would at last be marked out for destruction by the right hon. gentleman. Allusion had been made to the Quakers, but being of Quaker origin himself he could say that this was no Quaker grievance. The Quakers generally had graveyards of their own, and honour for his forefathers led him to ask that they should not be associated with this attack upon the Church.

Mr. CANDLISH was glad it had been admitted that there was a grievance of which the Dissenters had a just right to complain. Something, therefore, must be done, and what should be the remedy? It was said that if they were let within the churchyard, Dissenting ministers would next want to preach and marry inside the church. It would be time enough to deal with that question when it arose. In no scheme that had yet been brought forward was it proposed so to use the parish churches, and the Irish Church Bill of last year was a proof of this. The Dissenters had as strong a sense of what was decent and right as other people, but while respecting the feelings of others, they required that their own should be respected too. How, it was asked, would Dissenters like to admit the burials of Churchmen by clergymen in their denominational cemeteries? His answer was, not at all; but were the cases analogous? The cemeteries belonged to the particular denomination; it was their private freehold. But in the parochial churchyard every parishioner had a right of burial; and, as the public churchyards were the property of the public, Dissenters asked nothing but what was consistent with good feeling and justice in asking leave to have their own religious ceremonial in such churchyards over their own dead. On what ground was a Dissenter to be refused Christian burial, while a Churchman was allowed such burial? All were entitled to the same privileges. The hon. and learned member (Mr. Cross) spoke of the possible results of such a measure; but the supporters of the measure were not responsible for logical results. They asked, "Is this thing right or wrong in itself?" putting aside every other consideration. In March, 1869, a case occurred near Ipswich, in which the Rev. W. Potter refused to perform the Burial Service over the remains of a member of his own church—not because he lived a dissipated life, but simply because he had not been christened, or, as Mr. Potter said, because he had not been made a Christian. In this case the funeral cortege stopped in the shadow of the church, and a Dissenting minister performed some service in order that the friends of the deceased might be spared the pain of seeing their relative buried like a dog. He hoped the Home Secretary would not frustrate for this session the object of those who supported the bill by referring it to a select committee. The details of the bill were few and simple, existing interests were carefully guarded, and the principle of the bill was unassailable—that in the parish churchyard Nonconformists should have the right of Christian burial equally with Churchmen. (Hear, hear.)

Mr. BERESFORD HORN met the stories of intolerance on the part of clergymen of the Established Church with an anecdote of a Welsh Dissenting minister, who in the course of a contested election said that he should like to see the head of the Conservative candidate turned into a football; and pointed to the disturbance which would be likely to result from the performance of the burial service in the churchyard by a person of so intolerant a disposition as was exhibited by this gentleman. He excited some laughter by the statement that a man was admitted to the Christian fold by baptism just as he was admitted to the franchise by being placed upon the register. While he could not support this bill, he was prepared to go further than Mr. Cross, and admit every parishioner to burial within the churchyard, providing no attempt was made to perform any service except that of the Church of England, without requiring any certificate that any religious rites had been celebrated over the corpse. By such means the real grievance in the case might be met, while all those scandalous scenes in the churchyards which would, he believed, be the inevitable result of the passing of the bill would be avoided. (Hear, hear.)

Mr. M'ARTHUR regretted, in the interests of the Church of England herself, that any opposition was offered to the bill. He pointed out that since the Irish Burial Bill has been introduced a few years ago there had been an absence of all that unpleasant feeling with respect to the interments which had previously existed. The entire body of Nonconformists in the country were, he added, in favour of the proposed legislation. The hon. gentleman read a letter from a Wesleyan minister, complaining that his

brother had been left three days uninterred, burial having been refused him because he had been baptized by a Wesleyan minister, and drew the attention of the House to some circumstances which occurred in the present month near Cheltenham, when the Burial Service had to be performed at the churchyard gates over the body of a child in consequence of the vicar of the parish having refused to allow the ceremony of Christian burial to be gone through in the churchyard, on the ground that the child had not been baptized. The Nonconformists only wanted to be placed on the same footing with their brethren of the Church of England, and he hoped the House would not decline to comply with them. The bill, if passed, would be instrumental in promoting that harmony and good feeling which it was so desirable should exist among all classes of Her Majesty's subjects.

Mr. COLLINS remarked that there were two great distinctions between the custom in Ireland and the custom in England, and they were that in Ireland, as regards the great majority of Nonconformists, no funeral service was performed at the grave, and even when the funeral service was celebrated at the grave of a Nonconformist the part of the church assigned for that purpose was generally separated from the other portion, where the Episcopalians celebrated their services. He should not object to the second reading of the bill if he thought there was a reasonable probability of the House coming to some agreement in the matter, which would be satisfactory to all parties, for he thought it would be disadvantageous to be discussing a question like the present, year after year. The question, then, was what ought they to do under the circumstances? The present bill went further than the bill of 1861, which gave to the clergyman the power of consenting or not consenting. The select committee of 1862 proposed that the bill should not apply in places where cemeteries were open to Nonconformists, but no provision of that nature was inserted in the present measure. The former bill limited the initiative to the relatives of the deceased having the conduct of the funeral, but the present bill gave the power of acting to any person. He should be glad if the bill were sent to a select committee; but, as it was, he could not support the second reading because the hon. promoter of it had gone much beyond the recommendations of the select committee of 1862.

Mr. BRUCE said he should vote for the second reading of the bill, for he thought that a distinct and clear grievance had been made out. (Hear, hear.) He might claim the vote of the hon. member for Boston in favour of the bill, because, while admitting his readiness to travel a considerable way in the same path with the supporters of the measure, he only complained of the omission of certain provisions which might easily be inserted in the bill in committee. Though belonging to the Establishment himself, he must say that members of the Church of England were too apt to describe every demand for mere justice on the part of others as an attack on the Establishment, but they must recollect that the laws with respect to the Church were made at a time when every inhabitant of the kingdom was a member of that Church. Circumstances, however, were now different, as vast numbers had seceded from the Establishment. (Hear, hear.) It was admitted on all sides that every parishioner had a right to be buried in the churchyard; but the relatives had not the power to have the funeral service celebrated. Was that state of things consistent with the spirit of the legislation Parliament had been adopting for some time past? (Hear, hear.) Had not the abolition of unfair and unjust privileges produced the effect of removing sentiments of hostility on the part of Dissenters towards the Church? and had the Church of England at any time stood so high in their respect as at the present moment? (Hear, hear.) Living in a part of the country among Dissenters, he was happy to be able to say that there was a decrease in the feeling of mutual dislike and distrust between Dissenters and Churchmen, and the present bill, if adopted, would be a healing measure, and so far from weakening would strengthen the Church. (Hear, hear.) Every day was bringing all Christian bodies in the country closer together, and hardly any measure could have a greater effect in that way than the bill before the House, which would permit the last religious service to be performed in one common churchyard over the bodies of the members of all communions without distinction. (Hear, hear.) The funerals of Dissenters were now conducted with as much order and regard to decency as those of members of the Church of England, and he could not conceive why they should be less orderly when performed in a churchyard. If it was said that under a bill like the present, scenes might occur in a churchyard which would shock all Christian feeling, he would appeal to the examples of the United States and the colonies, and he asked, did any one ever hear of such scenes occurring in these countries? Indeed, it might be assumed that even those who did not concur with Christians would yet be actuated by a desire to regard the feelings of those who constituted the majority of the people. (Hear, hear.) At the same time, he must say that, if the bill was to deal once and for all with this subject, various matters not contained in the bill would have to be considered. He knew it would be deemed a grievance by a vast number of the ministers of the Church of England that they should be obliged to perform the funeral service over the bodies of those who while living entertained a different faith from that professed by members of the Church, or had passed a scandalous life, but he presumed there was nothing in the bill requiring the clergymen of the Church of England to read the funeral service in those cases. (Hear,

hear.) At any rate, there was a question which might be dealt with in committee, and therefore he had no difficulty in supporting the second reading, but he suggested that it would be desirable to afford an opportunity for the fullest inquiry into the subject by means of a select committee, and as the bill might be again before the House soon after Easter, the short delay, instead of obstructing, would facilitate the progress of the measure. (Hear, hear.)

Mr. HARDY, though not anxious to divide against the bill, pointed out to Dissenters that it was not for their interests that the question should be settled altogether in this way. Nor did he think it would conduce to peace to open the churchyards without limitation, not only to Dissenting ministers, but to individuals and organisations of no religious character, such as Socialists, or even Foresters and Odd Fellows. The application of a parishioner to be married in the parish church could not be resisted, but he must submit to hear the Marriage Service of the Church; and so with respect to a burial, the applicants must submit to have the funeral service of the Church read. Indeed, in these days he found the greatest pressure used to have the Burial Service of the Church read over the bodies of those who in their lifetime opposed the Church, rather than there should be no service at all. (Hear.) He called attention to the fact that there was hardly a parish churchyard in the country which had not been added to by means of voluntary gifts and subscriptions, and the promoters of the bill of last year exempted from its operation these recently acquired churchyards. He thought that the Nonconformists were entitled by the payment of rates to have places for the interment of their dead, and he should be glad to assist them in getting graveyards, without interference with the consciences of others. He could not help thinking that a little violence of feeling could not be so easily soothed as by standing steadfast by one's own religious opinions, and Nonconformists having gone out from the Church of England—though he longed to see them return—having built their own churches and chapels, he believed it would be for the interests of charity and true religion that they should supply, at their own expenses or with the assistance of the State, burial-grounds in which to bury their own dead without trespassing in any way on the convictions or scruples of others. (Hear, hear.)

Mr. HIBBERT said that the practice at the different cemeteries throughout the country showed that the religious bodies who did not belong to the Church of England were not likely to introduce any objectionable service. If Dissenters were not allowed to have their service in the churchyard, but were compelled to have it in their chapels before the burial, a strong prejudice would be created against the Established Church, whereas, if the bill came into operation, it would engender the most kindly feelings in the minds of Dissenters. But there were points in the bill which required grave consideration, and he hoped it would be sent to a select committee.

Mr. WALTER, anticipating that all the difficulties of the question could be settled in select committee, assented to the second reading on that understanding. But he was of opinion that, if the Dissenters were permitted to be buried without a Church of England service, it would be impossible to refuse them permission to celebrate their own funeral service. The question raised by the Home Secretary, whether it was desirable to limit by law the obligation at present existing on the part of clergymen to read the funeral service, was one of great delicacy, and would add to the difficulties of a committee to whom the bill was referred. There was another question worthy of consideration—that of burial at sea. He apprehended that in the case of a captain of a ship being a Nonconformist, he could hardly be compelled to read the Burial Service of the Church of England over a member of his own communion dying at sea; and he took it for granted that the captain of a man-of-war or a merchant-ship would permit the friends of any Dissenter dying at sea to use the particular form of service agreeable to their own creed. But when they spoke of consecrated ground—an important ingredient in this question—they should remember at least that there was no consecration of the sea, though he never heard of the friends of those buried at sea raising any difficulty on that score.

After a few words from Mr. CAWLEY in opposition to the bill,

Sir GEORGE GREY said that if the bill were now read a second time with the view of going into committee of the whole House, his hon. friend would find himself involved in difficulties which might end in defeating the bill; and he might avoid that result by consenting to refer it to a select committee. On that understanding he should certainly give his vote for the second reading; but he could not vote for it except on the distinct understanding that the bill should go to a select committee. (Hear, hear.)

Mr. NEWDEGATE could not vote for the principle of this bill, which appeared to him to amount to a declaration that the members of the Church of England had no denominational rights.

Mr. O. MORGAN, taking into consideration the fact that a bill for a similar purpose had been already before a select committee with no satisfactory result, and that whatever a select committee could do might also be done by a committee of the whole House, could not pledge himself to refer the bill to a select committee. ("Divide, divide!") No doubt the bill was an advance on the bill of 1861, but had not the House, had not the country, also made an advance in the interval? Next year they would certainly have made a still greater advance. If on the one side of the House they cried "No surrender!" on his side of the House the cry should be "No quarter!" (Divide.)

Sir STAFFORD NORTHCOTE said it was most desirable that the House should clearly understand its position. Many members had gone away on the understanding that the bill would be referred to a select committee. (Hear, hear.) Did the hon. gentleman intend to oppose the reference of the bill to a select committee?

Mr. MORGAN said he should divide against the bill being referred to a select committee. ("Divide, divide.")

The House then divided, and the numbers were—
For the second reading . . . 233
Against . . . 122
Majority . . . 111

Mr. CROSS said he now trusted that the Home Secretary would give effect to his own recommendation, by causing the bill to be considered, where it could best be considered, in committee upstairs. (Cries of "No, no," from the Ministerial benches below the gangway.) He was quite sure that those who were interested in the removal of any real grievances would further the object which they had in view by assenting to that course.

The motion for the second reading was then agreed to.

Mr. MORGAN moved that the bill be committed on the 18th of May.

Mr. BRUCE: I now rise to move that the bill be referred to a select committee. (Cheers, cries of "No, no," and interruption.) I beg to assure my hon. friends that I am satisfied the course I am now recommending is one that cannot fail to promote the object they have in view, and will certainly not diminish the chances of the bill being accepted in the other House. (Hear, hear.) Every speech that was made after I had offered this suggestion convinced me more and more that the question would be better treated in a select committee than it would be in this House. Accordingly, I hope my hon. friend will not put the House to the trouble of dividing, but will withdraw his motion—(loud cries of "No, no," from the Ministerial benches, and cheers)—as I feel bound by the recommendation which I gave, and I am satisfied that there is both wisdom and prudence in persevering in that course. (Hear, hear.)

Mr. MIALL (who spoke amidst continued interruptions, and cries of "Divide") argued that if the object of the reference were merely to arrange the machinery for carrying out the principles of the bill, this could as conveniently be done in the House itself. But if it was sought to bring in that larger question of which the Home Secretary had spoken, then he feared their little boat would be swamped. (Renewed cries of "Divide, divide.")

Mr. WALPOLE was as anxious as any one that this question should be well and effectually settled, and he agreed that if the whole subject was referred to a select committee it would tend to delay the settlement. He apprehended, however, that if the bill only was referred, the select committee would be bound to keep within its four corners.

Mr. PRASE said that as the House by so large a majority had supported the principle of the bill, he hoped the right hon. gentleman in selecting the members of his committee would take care that the supporters of the bill were represented in a corresponding proportion upon the committee. (Cries of "Oh," and laughter.)

Mr. MORGAN regretted exceedingly that, for the reasons he had already stated, he could not accede to the amendment proposed by the right hon. gentleman.

The House accordingly divided upon the original motion that the bill stand for commitment on the 18th of May; the numbers were—

Ayes . . . 135
Noes . . . 226
Majority in favour of a select committee . . . 91

The announcement of the numbers was received with cheers and counter cheers.

The bill was then ordered to be referred to a select committee.

The House adjourned at a quarter to six o'clock.

On Thursday Mr. MONSELL informed Mr. Whalley that no communication addressed to him by the Colonial Secretary justified Sir A. Galt in expressing his belief that the Imperial Government had decided upon adopting the policy of independence for Canada.

In answer to an inquiry from Mr. Maguire, of which public notice had not been given, Mr. MONSELL stated that the Government had received no telegram from New Zealand, announcing the resumption of hostilities.

THE EDUCATION BILL.

Dr. PLAYFAIR asked the Vice-President of the Council whether it was arranged that, on the motion for going into committee on the Elementary Education Bill, an opportunity would be given for the discussion of the educational principles of the bill. Mr. W. E. FORSTER said the only reply he could give to the question, was that the motion for going into committee would be brought forward at such an hour as to give hon. members an opportunity of discussing the principles on which it was based.

PEACE PRESERVATION (IRELAND) BILL.

On the motion for going into committee on this bill, Colonel STUART KNOX took occasion to attack the conduct of the Government for its conduct in relation to Ireland, and attributed the present position of the island to the felonious conduct of Her Majesty's Government in Ireland. What greater crimes could be imputed to a Liberal Government than robbing the Church, stripping the landowner, and, lastly, gagging the Press? (Hear, hear.) He congratulated the Government on having brought Ireland to such

a state as to require the consideration of two Coercion Bills in one night, the one for murderers, outlaws, and journalists, the other for landlords.

Up to Clause 7 a few verbal amendments only were made, but here Mr. MOORE pressed to a division an amendment diminishing the penalty for carrying arms without a licence in a proclaimed district from two to one year's imprisonment. He was defeated, however, by 333 to 31 votes.

On Clause 13 there was a protracted discussion. It gives power in proclaimed districts, when a felony has been committed, to summon and examine witnesses, even though no person shall have been charged with the offence. It was suggested first, by Mr. CALLAN and others, that the power should only be given in specially proclaimed districts; then, by Mr. WHITWELL, that only stipendiary magistrates should exercise it; and afterwards, by Mr. BOUVIER, that two justices of the peace should sit together to examine the witnesses. Ultimately, for the purpose of insuring a certain amount of publicity, the Government agreed to amend the clause so as to provide that the witness shall be examined in the usual place of meeting of the Petty Sessions Court. An amendment by Mr. SYNAN, limiting the power to cases in which some person has been actually charged with the felony, was rejected by 161 to 16.

Clause 26, which as it stood in the bill would give the ATTORNEY-GENERAL power to change the venue of an indictment found in a proclaimed district to any county at his discretion, was vehemently objected to by Sir John Gray, Mr. Callan, Mr. Downing, and others. After a long conversation the Government consented to amendments which transfer to the Court of Queen's Bench the power of naming the county in which the trial shall be held; and to facilitate the operation of the clause, the Court is permitted to sit in vacation as well as in term time.

The next clause, 27, was the first of the Press clauses, and before they were considered Mr. BOUVIER entered a general and weighty protest against the reactionary line of repression to which this part of the bill committed Parliament, and at his suggestion an amendment was agreed to expressly stating that the action of the clauses was confined to newspapers published after the passing of the Act. Mr. SYNAN moved an amendment omitting from the clause all mention of treason or sedition, which, he contended, it was absurd to mix up with agrarian crime. The amendment was seconded by Mr. S. HILL, who objected strongly to placing the definition of treasonable or seditious writing in any hands but those of a jury; and was supported by Mr. MAGUIRE, who argued that the determination ought to be left to the ordinary tribunals of the country. On the other hand, Sir R. PALMER supported the clause, urging that if the House was in earnest it ought to go at once to the fountain-head, and that it would be cowardly, after punishing the victims of delusion, to shrink from attacking those who propagated those delusions. Mr. HARDY, who pointed out that the power was only given for a year, and the O'DONOGHUE also supported the clause, and, on a division, Mr. SYNAN's amendment, so far as it related to treason, was rejected by 330 to 15.

Mr. BOUVIER then moved to omit "sedition" from the clause, which he condemned as worse than anything known in the old Highflying Tory times. Reading to the House Lord Holt's definition of sedition in Tutchin's case, he maintained that there was no paper in Ireland which did not every week publish matters which lawyers would call seditious. He dwelt on the fact that the power was not to be applied solely to the proclaimed districts, but to the whole of the country, and asked whether such a law would be tolerated for England or Scotland.

Sir ROUNDELL PALMER replied certainly it would if a similar state of things existed there. The clause would be utterly useless if the amendment were agreed to, for "sedition" bridged over the interval between treason and felony, and within this space the whole mischief might be effected. He corrected Mr. Bouvier's law by a reference to Selden's case, and pointed out that the bill provided every possible security against the abuse of this power. He anticipated that the result would be prevention rather than punishment, and that sedition would hide its head when it was seen that the Government had sufficient powers to put it down.

Dr. BALL agreed with Sir Roundell Palmer, that the clause would be useless if the reference to sedition were omitted, and Mr. H. A. HERBERT also supported the clause. The amendment was supported by Mr. M'CALLAGH TORRENS, who designated the clause as the cast-off clothes of the French Empire, and Mr. NEWDEGATE and Mr. M'MAHON. At this point Mr. MOORE intervened with a motion to report progress, which was defeated by 266 to 14. Mr. BRYAN at once made a second motion to the same effect, which Mr. GLADSTONE reluctantly acceded to, on the condition that the House met at two o'clock next day, to finish the committee. The general sense, however, of the majority of the House was strongly manifested against an adjournment; and Mr. R. W. FOWLER, on behalf of the Opposition and of the English members, made a spirited protest against the factious conduct of the minority. Ultimately the debate on Clause 27 was adjourned at two o'clock.

The other orders were disposed of, and the House adjourned at ten minutes past one.

On Friday they had a morning sitting, to forward the Peace Preservation (Ireland) Bill. The committee resumed the consideration of Mr. Bouvier's amendment, omitting "seditious" from the description of publications which Clause 27 declares for-

feited to the Crown, with their "plant," machinery, &c., and debated it for more than three hours.

Mr. G. H. MOORE protested in his usual vigorous and incisive style against mixing up agrarian outrages with political offences. The "National" Press, which, whatever its faults, represented millions of intelligent Irishmen, had never encouraged those crimes, nor had the Fenians the smallest sympathy with Ribandism. Their object was to change the form of Government, but not to weaken the obligations of law and order; nor did they desire to drive the landlords out of the country.

The SOLICITOR-GENERAL for IRELAND impressed on the committee that the clause would be useless if "sedition" were omitted, and he read various passages from recent numbers of the *Irishman* to show the kind of seditious stuff it was intended to stop.

Mr. MUNTZ, though acknowledging the necessity of stringent legislation for the preservation of order, was disinclined by his recollection of the Six Acts and the Crown prosecutions of his youth to grant the Government a power which in evil days might be extended to England and Scotland.

The amendment was also supported by Mr. COGAN, who held that juries alone should judge of sedition, but was willing to give the strongest powers in regard to treason or incitements to assassination; by Mr. M'MAHON, who insisted that sedition should be defined in the clause; and by Mr. WILLIAM JOHNSTON, who apprehended that under the clause Orange speeches and tenant-right speeches might be condemned as seditious. Lord ELCHO, on the other hand, threw the responsibility on the Government, and declined to refuse them powers which they thought necessary.

Mr. B. OSBORNE remarked that this was to abdicate all discussion and to hand over absolute power to the Executive. Seeing no connection between agrarian crime and political disaffection, he strongly condemned the clause, and blamed the Irish Law officers for not having put the law into operation against the seditious publications from which the Solicitor-General had read. Mr. Osborne diverged into a general comment on the condition of Ireland, and our ideas of governing it, sneered at the cant of identical legislation, and maintained that the readiest way to make the country contented was to turn into a proper channel the strong feeling of nationality of which Fenianism was an outburst. Among other things, he recommended that the Viceroy should be abolished, and that Parliament should sit occasionally in Ireland. He made a point by informing the House that a gentleman, now a member of Parliament, had stood upon a hustings in Ireland wearing a large cravat of the most decided green, and decorated with a harp without a crown, and had called for three cheers for the Fenian convicts, and asking whether or not that gentleman was guilty of sedition. Every one in the House knew that Mr. Heron, the new member for Tipperary, was the gentleman referred to, and as soon as Mr. Osborne sat down, he rose and declared that neither on any hustings, nor in any other place, nor at any time, had he ever proposed a cheer for the Fenians. Mr. Osborne at once accepted this denial of the words, but significantly pointing to his own neckcloth, audibly observed, "I saw the cravat."

Mr. CHICHESTER FORTESCUE defended the clause as absolutely necessary, but announced that he was ready to confine it to "encouraging and propagating treason, sedition," &c., leaving out the words "having a tendency to foster"; and also that the power of forfeiture should not be exercised until after one "warning" had been given to the offending journal.

Sir J. GRAY argued at length against the clause, and Lord J. MANNERS, while ready to arm the Government with this strong weapon, held the necessity for it to be the natural result of their Irish policy. This drew from Mr. GLADSTONE the retort that Lord John was not a fair exponent of the spirit of the Conservatives, who had loyally supported the bill all through. Also a reminder that the Habeas Corpus was suspended during the whole time the Conservatives were in office.

The amendment was also supported by Mr. DENHAM and Mr. NEWDEGATE, and opposed by Mr. CLAY, who pointed out that under the present active supervision of public opinion it was impossible for the powers to be abused by any Government. On a division the amendment was negatived by 333 to fifty-six.

Mr. DOWNING proposed to amend the clause, so that the seizure shall not be made until an indictment has been found, or an official information has been filed, but it was objected to and negatived. After some verbal amendments had been made in the clause carrying out the concession made by Mr. Fortescue, Mr. MAQUIRE, seconded by Mr. CHARLEY, insisted on dividing the committee on the question that the clause stand part of the bill. The result was,—For the clause, 255; against it, twenty-nine. Clause 27, which occupied the whole of the morning sitting, was then agreed to.

At the evening sitting, the other business having been postponed for the purpose, the bill was again taken up. With the exception of Clause 31, which was omitted, clauses up to 37 were agreed to, with a few verbal amendments; and Mr. G. H. MOORE formally withdrew his opposition, which he admitted to be hopeless under the circumstances. He consoled himself with the remark that the worse the bill was made the better, and the only protest left for the Irish people was to defy it. In Clause 30 the time allowed for commencing an action against the Executive for an improper seizure was extended from fourteen days to two months. On Clause 37, which gives power to grand juries to present com-

pensation in certain cases, there arose a long conversation, and it was ultimately passed only provisionally, the Government undertaking to amend it on the report. Among other suggestions offered, Dr. BALL recommended that the assessment should be left to the Privy Council.

Clause 38, which charges the money levied as compensation on the occupiers of house, was hotly discussed, and Mr. DOWNING divided the committee on an amendment to charge it in the same manner as the county cess. He was beaten by 143 to 34.

Mr. MAQUIRE brought up a new clause requiring that three separate notices shall be given to newspaper proprietors before seizure. The SOLICITOR-GENERAL conceded one notice, and promised to bring up a clause to that effect, but Mr. MAQUIRE insisted on pressing his clause to a division, and was beaten by 105 to 18.

The House adjourned at five minutes past one o'clock.

The House sat on Saturday morning, meeting at one o'clock, for the purpose of completing the Peace Preservation (Ireland) Bill. The principal provisions were re-discussed for more than three hours on the "report," and some further amendments were made. The provision securing one "warning" to each offending journal before seizure was introduced into Clause 27 by the SOLICITOR-GENERAL for IRELAND, and Mr. DOWNING obtained additional securities for the personal service of the notice. It was also further provided that an interval of two days in the case of a daily paper and seven days of a weekly paper must elapse between "warning" and seizure. In the clause regulating the procedure in actions against the Government for unlawful seizure it was provided, on Mr. BOUVIER's motion, that the Crown lawyers shall not be at liberty to refer to publications antecedent to the passing of the Act in order to prove the seditious character of the paper actually seized. The mode of granting compensation by the grand juries was again discussed at length, and the Government amended the clause by providing that the grand jury must be put in motion by the relatives of the injured person or by the Crown solicitor; and Mr. FORTESCUE also accepted on reconsideration the amendment moved on Friday by Mr. DOWNING, but rejected by a large majority—to levy the compensation in the same manner as county cess, and not solely on inhabited houses.

The bill was then read a third time and passed; and the House adjourned at twenty-five minutes past four o'clock.

BURGLARIES IN THE METROPOLIS.

On Monday in reply to Colonel Beresford, Mr. BRUCE said that last year two gangs of burglars were hunted down in London, nearly every one of whom was suffering punishment. In July last a large additional staff of detectives, consisting of 20 sergeants and 160 ordinary detectives, was added to the force, and apportioned to the different divisions of the metropolis; and the effect of that addition in the detection of crime during the last six months of last year was seen on a comparison of the figures of that year with those for the corresponding half of 1868. In the six months ending December 31, 1868, exclusive of minor crimes, but including burglary, housebreaking, robbery, larceny in all its forms, and the receiving of stolen goods, there were 7,273 crimes reported to the police; the number of persons apprehended was 1,511, and the number convicted 1,087. In the six months December, 1869, the number of crimes reported was 6,833, being a diminution of 640; and the number of persons apprehended was 1,589, being an increase of 78; and the number convicted was 1,170, being an increase of 83; so that, while there was a diminution in the amount of crime, there was an increase in the apprehensions and convictions. In some of the districts reports of burglaries and robberies had ceased, because the operations of the burglars were stopped by the action of the detective force; and as the officers obtained more knowledge of the haunts and persons of the offenders, he had no doubt they would be still further baffled. Probably the returns for the three months of this year would show a diminution of crime and a further increase in the proportion of that detected and punished.

COLONIAL EMIGRATION.

In reply to Mr. Macfie, Mr. MONSELL said that the land alienated in fee simple in Western Australia was about 1,500,000 acres, and was held unconditionally. That was all the best land. The 5,000,000 acres alienated in Natal was held generally without conditions; a part of it, however, was subject to a quit-rent. So long as the quit-rent was paid the land could not be touched. A circular had been sent to Canada, the Cape, the Australian Colonies, Tasmania, and New Zealand, to ask what prospect each held out to emigrants, both of the agricultural and artisan class. The occupation of waste lands by agriculturalists and labourers from the United Kingdom was not contemplated, for except they were provided for at great expense before they were able to raise food for themselves it would be impracticable. Any person wishing to purchase or lease land in Western Australia or Natal might do so. But no condition that the land shall revert "if the State chooses" had been annexed, nor could such a condition be annexed without impairing the motive for improving the land or expending capital or labour upon it. In Western Australia and Natal the land revenue formed part of the general revenue, which was not sufficiently solvent to allow of the land revenue being exclusively appropriated to particular services.

Mr. CHILDERS exposed the falsehood of a story which had been circulated as to the refusal of the authorities of Portsmouth Dockyard to allow a soup kitchen to be supplied with water from their cisterns.

And Mr. STANSFELD stated that there is no intention to take the second reading of the Savings Bank Bill till after Easter.

THE IRISH LAND BILL.

The House commenced the committee on the Irish Land Bill. There was a short preliminary conversation, started by Mr. KNIGHT and prolonged by Mr. NEWDEGATE.

On getting into committee, Clause 1, which legalises the Ulster tenant-right custom, was under discussion until midnight. Mr. PIM was persuaded to withdraw a motion to postpone the clause, on the ground that Clause 3 was the pivot on which the whole of the bill worked, and that until that was settled, it was waste of time to discuss other clauses.

Mr. HEADLAM then moved an amendment, the object of which was to facilitate the extinction of the Ulster custom by agreement between landlord and tenant, and to register the memorandum of the agreement in the Landed Estates Court. It was for the permanent advantage of Ireland, he argued, that these customs, which were prejudicial to agriculture, should be got rid of, existing interests in them being provided for, and he dwelt also on the vagueness and uncertainty of these customs and the neglect of the bill to provide means for carrying them out. Mr. CHICHESTER FORTESCUE, in opposing the amendment, replied that it was not the business of the committee now to decide on the merits of the Ulster custom, but simply to provide that it should have the force of law, and no longer depend on individual caprice. Personally, however, he had a better opinion of the custom than Mr. Headlam, and he believed it had improved agriculture, contented the people, and established cordial relations between the landlords and their tenants. Mr. DENT agreed with Mr. Headlam that the money paid for the purchase of the right by the tenant would be more profitably invested if put into the cultivation of the soil; while the Marquis of HAMILTON, Sir F. HEGGATE, and others, warmly eulogised the custom and its practical working. Mr. W. FOWLER and Mr. M'LAGAN, though theoretically disapproving it, yet, in face of the value set upon it by the people and its manifest beneficial operation in practice, declined to assist in its extinction. Colonel BARTHELOT insisted that the question should be discussed, not merely from a political point of view, but with regard to the improvement of agriculture. Mr. CORRANCE, Mr. GREGORY, Mr. G. GREGORY, Mr. GOLDNEY, and Mr. BOURKE also spoke; and Mr. GLADSTONE argued that the amendment practically would make less provision than the bill for the extinction of the "custom," in which he pointed out, whether good or bad, the tenants had 20,000,000% invested. Mr. Headlam did not press his amendment to a division, but allowed it to be negatived.

Mr. SAMUELSON then moved to extend the clause so as to legalise all other agricultural customs besides the Ulster tenant-right, and was supported by Mr. COGAN, Mr. POLLARD-URQUART, Mr. O'REILLY, Dr. BRADY, and other Irish members. The ATTORNEY-GENERAL opposed the amendment, as impracticable and undesirable, and Mr. GLADSTONE urged the committee to settle the Ulster custom first, and leave the others to be dealt with under Clause 2. He admitted, however, that wherever customs could be shown to exist equivalent to the Ulster tenant-right—where, that is, they existed with the consent of the landlord and other identical conditions were present—they ought to be recognised. After a protracted conversation, the amendment was pressed to a division, and rejected by 325 to 42.

The rest of the evening was spent in discussing the expediency of defining tenant-right. At the suggestion of Mr. CROSS the word "usage" was altered to the plural to meet the various forms of the custom. Mr. W. JOHNSTON next proposed to define tenant-right as a right of continued occupation on the payment of the rent stipulated or determined by fair valuation, or as the right of the tenant to sell his interest to a solvent incoming tenant to whom a landlord shall not make a reasonable objection. Mr. CHICHESTER FORTESCUE objected that this was not so much a definition as the creation of new customs; and among other things it implied a Government valuation of rent. The necessity of a definition was strongly urged by Mr. WHITWELL, Mr. SYNAN, and others, while Lord G. HAMILTON approved the decision of the Government not to attempt it. On a division the amendment was rejected by 318 to 39. On Mr. Fortescue's motion the words were omitted from the clause which limits the custom to compensation to be made or allowed on account of the outgoing tenant of a holding, and several other verbal amendments were made. This completed the first paragraph of the first clause, and the Chairman was here ordered to report progress.

Some other business was disposed of, and the House adjourned at half-past twelve o'clock.

NEWARK ELECTION.—The names of several gentlemen are already mentioned as likely candidates for the representation of the borough rendered vacant by the death of Mr. E. Denison. Sir F. Lyett went down, but does not appear to have formally become a candidate. Major-General Storks (Liberal), Mr. Bristowe (Liberal), and Sir G. Grey are now before the constituency. On Saturday evening Sir G. Grey addressed a large meeting. He promised a general support to Mr. Gladstone, but on colonial matters he wished to advocate a policy which he conceived would conduce to the dignity and greatness of the British Empire. Mr. G. Potter, London, in the interest of Sir G. Grey, addressed a meeting of the trades. It is announced there will be a Conservative candidate. The nomination is fixed for tomorrow.

THE GOVERNMENT EDUCATION BILL.

THE NATIONAL LEAGUE.

A special meeting of the Central Executive Committee of the National Educational League was held at the Great Western Hotel, Birmingham, on Wednesday afternoon, to consider the course to be taken by the League on the Government measure. Mr. Joseph Chamberlain presided. A vote of thanks was passed to Mr. Dixon for moving his amendment, and after a sitting of three hours it was unanimously resolved that the Executive Committee regards with satisfaction the spirit of concession manifested by Mr. Gladstone in his speech on the second reading of the bill, and desires to reiterate its unshaken conviction that no amendments can be satisfactory in reference to the religious difficulty, which do not provide that no creed, catechism, or tenet peculiar to any sect, shall be taught in any schools aided by local rates; and that this committee is further of opinion that the whole of the League amendments should still be moved in committee. The amendments provide for the election of school boards by all rate-payers; compulsion to be universal; free admission to rate schools; and separate religious instruction.

On Friday evening a public meeting of the National Education League was held in St. James's Hall, to consider important amendments in the Government Education Bill. There was a large attendance of both ladies and gentlemen. Sir Charles Dilke, M.P., chairman of the London Branch of the League, took the chair. The Chairman, in the course of his opening speech, said that the amendment proposed on the second reading had been justified by the result. They had received with some amount of pleasure the assurances given by the Prime Minister that the provisions in the bill relating to the power of school boards to found denominational schools should be redrawn. There were ambiguities in the bill which made it difficult to determine what its effects would really be, and their amendment had been met with the objection that it was vague. There was also something of vagueness in the provisions which they had to consider that night. It was their business to object, and not to frame or construct, at that meeting. Passing on to the separation of religious from secular teaching in schools, he said they would have to oppose the denominational system, especially in so far as it was supported by the clergy of the Established Church. They had heard a great deal of the failure of secular education in America and Holland, but he had the authority of Mr. Thurlow, our representative in the latter country, that in this respect, "the law was popular in Holland." He thought that if they endeavoured to secure a system like that existing in the Irish National Schools, or like that in Holland, they would be moving for something which they would have a chance of obtaining. Their amendment should be specially directed against the permissive character of the bill. (Hear, hear.)

The Rev. J. G. ROGERS then moved the following resolution:—

That this meeting condemns the power given to school boards to found denominational schools at the public expense; and therefore receives with pleasure the assurances of Mr. Gladstone that this portion of the bill shall be redrawn.

As the bill at present stood, it would satisfy none but the clergymen of the Established Church—(Hear, hear)—and a few Nonconformists, who were unworthy of the name. The secular system was the only true solution of this difficulty. (Hear.) They, however, were not impracticable, and were prepared to accept a compromise.

The Hon. AUBERON HERBERT, M.P., seconded the resolution.

Mr. JOHN STUART MILL, on rising to support the motion, was greeted with loud and prolonged cheering. After some preliminary remarks he said:—

The bill does not simply halt and hang back in the path of good; it does positive evil—it introduces a new religious inequality. Even the attenuations that are promised leave untouched a great part of the evil, for they leave the whole of its principle. Teachers are still to be employed and paid by the entire community to teach the religion of a part. True, this is now to be done out of school hours, and I would by no means depreciate the value of this concession. I should be glad to forget as soon as possible what the bill would have been without it. Though brought in by a Government which has earned such high distinction as the destroyer of religious inequality in Ireland, a more effectual plan could scarcely have been devised by the strongest champion of ecclesiastical ascendancy for enabling the clergy of the Church of England to educate the children of the greater part of England and Wales in their own religion at the expense of the public. Hitherto instruction has only been given to those who asked for it; but we are now going—at least, we hope so—to teach every child; and the bill gives up to the local bodies, which in the rural districts means the squire and the parson, all the neglected children—the children of all who care little about religion, of all who are dependent, of all who are under obligations for charitable offices, of all who are too timid to risk displeasing their superiors by sending in a solemn refusal in writing to do what they are wanted to do. And because the Nonconformists would not stand this they were told—but I must do the Government the justice to say not by them—that their motive could not be religious or political principle, but could only be unworthy sectarian jealousy. By the promised concessions this blot is in great part—I wish I could even now say entirely—taken out of the bill. But the principle remains of teaching the religion of a part with funds

raised by taxation from the whole; and a measure infected by this bad principle cannot be satisfactory to any but persons of the dominant creed, nor to impartial persons of any creed. It is true we may be told that the Dissenters can teach their own doctrines if they please, and in the school buildings, too. They can, if, after deducting the school hours and the extra hours set apart for Church teaching, sufficient time remains; but they must pay the whole expense, and their share of the cost of the Church teaching besides. We may be told, too, that in places where the Dissenters are the strongest it will be they, and not the Church, that will be enabled to teach their own doctrines at other people's expense. As if an injustice in one place were cured by an injustice in another. But this permission to be unjust in their turn wherever they are strong enough the Dissenters are so extremely unreasonable as not to value. It is well known that they do not desire their distinctive doctrines to be taught in schools. And, indeed, there are probably few places in which any one denomination is sufficiently numerous to make this easily practicable. The system deliberately chosen by the Dissenters is that of the British schools, where religious teaching is limited to reading the Bible without note or comment. Besides, we know that the practical strength of the Dissenters is in the large towns, or districts equivalent to towns; when they happen to be in a majority anywhere else, we see by the example of Wales how little it avails them. But in large towns, even where the Dissenters are the strongest, the Church party is sure to be strong enough to reduce them to a compromise, and make the boards either subsidise existing Church schools, or, if they make use of the power the bill gives them of founding others, to found a Church school by the side of every unsectarian one; so that the Church party will probably in no single instance be in that position of victims which it is supposed ought to be so great a consolation to the Dissenters for being victims in three-fourths of the kingdom. Another thing that is said is, that what we complain of as a new grievance exists already—by the national grants in aid of denominational schools we are, all of us, taxed for teaching religions not our own. Well, perhaps there are some of us who might have a good deal to say against this too as a permanent institution, and who live in hope of its ultimate absorption into something which they can more thoroughly approve. But we are not going now to begin this system; it exists; when it was first introduced, nothing better could have been obtained, and it still does good, though we may learn, if we do not already know it from Mr. Mundella's speech, how sadly the result falls short of the claims made for it. But we do not desire to destroy what we have got until we have replaced it by something better. The worst feature of the system, the bigoted refusal of aid to secular schools, is to be abandoned; and the bill provides that if the boards, instead of providing new schools, elect to subsidise the old, they must subsidise all denominations impartially, secular schools, I hope, included. For this the framers of the bill are entitled to our cordial thanks. But it is puzzling to find such opposite principles acted on in different parts of the same bill, and such different measure meted out to the old schools and to the new. It looks like the result of a compromise between two parties in the Government, on the plan of giving something to each; the sort of thing, in short, which makes our legislation the jumble of inconsistencies that it is. (Cheers.) Some have the face to tell us that the ratepayer, after all, is not taxed for the religious instruction, for the rate is so limited by the bill that he in reality pays only for the secular teaching. Indeed! Then who does pay for the religious teaching? Do the Church party intend to raise the money by voluntary subscription? The *Times* of Monday threw out a suggestion of the kind. If one could hope that it would be adopted, I should not have another word to say, except, indeed, that since, after Mr. Gladstone's concessions, the religious is no longer to be mixed up with the secular teaching, it may as well be given by a different person altogether where the impartiality would be complete. But if the expense is not paid by subscription, it must be paid by the Privy Council, that is, by the taxpayer, and do not Dissenters pay taxes? Is there a conscience clause for the tax-gatherer. (Cheers.) One more thing is said, which might well amaze any one who is not past being astonished at any of the tricks that are played with words. We are told that in our case for the conscience of the minority we violate that of the majority, who conscientiously disapprove of schools in which religion is not taught. Now, if what their conscience objects to is sending their own children to such schools, there is no compulsion; they are free to found schools of their own. It is necessary to say this, for the principal supporters of the bill in the House of Commons did not appear to be aware of it; they seemed never to have heard of such an idea; they charged us with expelling religion from the schools, as if there were no schools to be had but those supported by the rates, as if we were proposing to prohibit all schools except secular ones, or to throw some great obstacle in their way. What we demand is that those who make use of religious teaching shall pay for it themselves instead of taxing others to do it. So that the conscientious scruple which we are accused of violating is a scruple not against going without the religious instruction, but against paying for it, and their conscience requires them to get it paid for by other people. (Cheers.) Is not this a singular spectacle of the richest and most powerful part of the nation, who, with two-thirds of their expenses sure to be paid by the Privy Council or the school rates, cannot bear to do what the smallest denomination of Dissenters cheerfully does—pay for their own religious teaching? But is not this precisely because they are the rich and the powerful? The poor and weak never dream of throwing their personal pecuniary obligations upon the public. It is a privilege only sought by those who do not need it, but who think they have a right to it, because they have always had the power to exact it. But it seems some of these people have a conscience so extremely delicate that it is wounded, not if their own children, but if any other people's children attend schools in which religion is not taught. The bare existence of a secular school within the country, at least with aid from the State, is a burden on their consciences, as the existence of heretics was on the conscience of the Grand Inquisitor. And we, because we decline to defer to this remarkable conscientious scruple, disregard the rights of conscience. But the rights of conscience do

not extend to imposing our own conscience as a rule upon somebody else. I dare say we should be told, if it were any one's interest to affirm it, that we are no lovers of liberty because we do not permit Kings to take the liberty of hanging or guillotining people at their pleasure. But the liberty we stand up for is the equal liberty of all, and not the greatest possible liberty of one and slavery of all the rest. (Cheers.) There ought to be room in the world for more than one man's liberty; and there ought to be room in the world for more than one conscience. Let all parties have what religious teaching their conscience approves and they are willing to pay for. But when a man tells me his conscience requires that other people shall have religious teaching, whether they like it or not, and shall have it in schools, though they would prefer having it elsewhere, and shall not be helped like other people with their secular teaching unless they consent to accept religious teaching along with it, I tell him that he is not asserting his own freedom of conscience, but trampling on that of other people. (Cheers.) If this is a right of conscience, it was bigotry and prejudice to complain of the persecutions of the Vaudois and of the Protestants. The case is less flagrant, but the principle is the same. (Loud cheers.)

Mr. ANTHONY TROLLOPE said that the question before them was the greatest of any that had been considered in our time. What they were now fighting for was the abolition of ascendancy in religion. (Hear, hear.) They ought to be grateful for the introduction of the word "compulsion" into the Government bill, for it would give them all they wanted in reference to compulsory education, and he believed it would also give them what they wanted in putting down ascendancy. A great deal was done towards abolishing ascendancy in religion by Mr. Gladstone last session when he disendowed and disestablished the Irish Church. (Cheers.) Something had also been done by him in the same direction in consenting to re-frame the clauses of the Education Bill of which they complained; and he wished to impress upon them that the adoption of secular education was really the manner in which this knot could be cut, and that that secular education could only be obtained by putting down that ascendancy in religion which had been the rule in this country, ever since religion was established in it. If they thought that this could be done in a day they were mistaken. Great things must be done by degrees, and it was by such meetings as this, and by strong determination on the part of the people in general, that they could achieve the object they had in view, which was the destruction of all ascendancy in religion, so far as education was concerned, by the establishing secular schools, in which the various denominations in the country would not be brought into contact one with another. The money of the nation must support the schools in which the people were to be taught; but the public rates should not support the churches in which the people were to pray. (Cheers.) They must pray in their own hearts, churches and closets; but unless they got rid of sectarian interference, they could not all be taught the simple elements of education. That was the point at which they were aiming, and the only way in which it could be reached was by adhering to the doctrine of secular education. (Loud cheers.)

Mr. DIXON, M.P., wished to state what the League intended to do, both inside and outside the House of Commons. They had already obtained one concession—namely, that hereafter in this country there was to be a complete separation between secular and religious instruction. What more they should obtain from the House of Commons he could not say, but what they were going to strive to obtain was that, in the rate-supported schools, there should be no connection whatsoever between the State and the religious teaching given in those schools, and that the only connection between the State and those schools should be with reference to the secular education given there. (Hear, hear.) They had always advocated that it would be wise to provide that the public schools might be used for the purpose of giving religious instruction, provided it were given in a manner entirely separate from the secular, and by voluntary teachers—as teachers not of the religion of one sect (for it might happen to be dominant), but as teachers of all sects placed in an equal and impartial position. That religious teaching, however, must be given on the basis of complete and entire equality. These were the great principles which the League would seek to have embodied in any legislation which might take place with respect to the rate-supported schools. (Cheers.) He wished to point out that in proportion as they separated sectarian religious teaching from the operation of State aid, exactly in that proportion would it increase in force and power; and so far from the entire separation which they advocated being a blow at religion, it would on the contrary be not only a safeguard, but a stimulus to the highest, best, and purest religion that could be taught. There was one subject not alluded to in the resolutions to be submitted—namely, free schools; but he assured the meeting that the League was not relinquishing its determination also to obtain that object. Much had been said against that proposition of the League. They nevertheless believed that to make every school throughout the country absolutely free was a wise plan, and that free schools would in the end become inevitable. (Cheers.)

After a few remarks from the Rev. A. D'ORSEY and Mr. GEORGE CRUKSHANK, the resolution was submitted to the meeting and carried, with only one or two dissentients.

Dr. LANKESTER moved the second resolution, as follows:—

That this meeting strongly objects to the principle of permissive compulsion, and generally to the permissive character of the bill; and is of opinion that no measure of national education ought to be accepted by

Parliament which does not guarantee education to every child.

He said they might make good laws in Parliament, and entrust certain bodies of men with the administration of them; but if Parliament did not compel these men to do their duty, they would undoubtedly find some means to evade it. Mr. Forster's bill would be a farce unless education were made compulsory. If police were established to prevent crime, why should not police be specially charged with the duty of taking note of every ignorant child? He for one would not trust parsons, squires, or tradesmen with that duty, but would make special provision for compulsory education in the Act of Parliament. (Hear, hear.) The working of the conglomeration of Acts called sanitary legislation ought to be a warning to the advocates of permissive education. These Acts were left to be administered by boards of guardians and other local bodies, and the result had been a complete failure. The same thing might be expected if the permissive clauses of the Education Bill were not withdrawn, and compulsory provisions substituted in their stead. (Cheers.)

The resolution was seconded by Mr. ROBERT APPELGARTH and supported by Mr. FAWCETT, M.P., whose appearance was the signal for a burst of cheering which lasted for some minutes, and who said he supported the resolution because it seemed to authorise him to say in their name that if certain vital amendments could not be introduced into the bill it should be rejected. It would be better to wait one, or even two years than to see permissive sectarianism handed over to every country town and village; better to wait than to see the question trifled with, than to see the State pass a measure which was called national education, but which did not lay down the principle that every child had a right to elementary education. In conclusion, he warned those who were anxious to see the country educated to take care that the question was not wrecked on the fatal rocks of compromise.

After some remarks from Mr. ILLINGWORTH, M.P., in favour of the resolution, it was carried unanimously.

Mr. LEONE LEVI proposed, and Mr. EDMOND BEALES seconded, a resolution in favour of establishing in every district school boards elected by the ratepayers, with jurisdiction over much larger areas than those proposed by the bill.

The proceedings then terminated with a cordial vote of thanks to the chairman.

THE NATIONAL UNION.

On Friday the Central Executive of the National Education Union met to consider Mr. Gladstone's suggestion for the adoption of a time-table conscience clause. A resolution was agreed to, in which the committee expressed an opinion that serious practical difficulties might arise from carrying out the amendments shadowed forth by the Premier with regard to the conscience clause, and recommending that the Government should take time for consideration before coming to a decision on the points indicated.

A conference of clergy and laity of the diocese of Salisbury was held on Thursday at the Palace, Salisbury, under the presidency of the Bishop, to consider the provisions of the Government Education Bill and the position of the education question. The Rev. John Percival, Head Master of Clifton College, and Mr. Osborne, Head Master of the Kingswood School for the sons of Wesleyan ministers, were among those present by invitation. The bishop declared himself in favour of a system of direct compulsion, but Archdeacon Stanton and others expressed their dissent. A resolution in favour of the Government Bill as a whole was carried by an overwhelming majority; another, declaring that compulsion to be effectual must be direct, was carried by a majority of six; a third, that in the event of a time-table being introduced for the regulation of religious instruction, such instruction should be given during the regular school hours, was adopted unanimously.

A private conference of gentlemen interested in education, took place last Wednesday, at No. 18, New-street, Spring Gardens. Reporters were not present, but we (the *Record*) have authority to state that the main question under consideration was the maintenance of Bible reading as an essential part of the programme in our schools. It was unanimously determined to petition in support of the motion which Colonel Beresford, M.P., has notified for committee on the Government Bill, viz.:—

That in all existing schools under Parliamentary inspection and control, or to be hereafter established under the provisions of the Elementary Education Bill, the Holy Scriptures shall be daily read in all such schools from the Authorised Version; and that Her Majesty's inspectors shall always inquire and report as to whether or no such provision is substantially complied with, and that the right to the Parliamentary grant shall be dependent upon such compliance.

MEETING OF NONCONFORMISTS AT BIRMINGHAM.

A public meeting of Nonconformists was held in the Town Hall, Birmingham, on Wednesday night, to consider the Government Education Bill. Admission to the platform and galleries was by ticket, but the body of the hall was free. All parts were well filled, and, notwithstanding the diversity of the denominations represented by the speakers, the proceedings were characterised throughout by great unanimity.

Mr. W. MIDDLEMORE, who presided, having explained the object of the meeting, The Rev. H. W. CROSSKEY (Unitarian) moved the first resolution, which was as follows:—

That this meeting of Nonconformists, having considered the provisions of the Education Bill introduced into the House of Commons by Mr. W. E. Forster, protests (1) against the power given to local boards to levy a rate for the support of schools in which they

may determine that the religious teaching shall be denominational; (2) against the conscience clause, which requires a Nonconformist British citizen to claim religious toleration in schools supported by national money; (3) against the permissive arrangement for religious inspection by Her Majesty's official inspector.

This was seconded by Dr. MELSON (Wesleyan), supported by the Rev. G. B. JOHNSON (Independent), and carried unanimously. The Rev. R. HARGREAVES (Wesleyan) moved the next resolution, as follows:—

That the following petition be signed by the Chairman on behalf of the Nonconformists of all denominations held in the Town Hall, Birmingham, on Thursday, March 24, 1870:—"That your petitioners have seen with satisfaction that the attention of your honourable House has been called by Her Majesty's Government to the necessity of making more adequate provision for public education in England and Wales; that your petitioners are deeply pained to discover that the bill introduced by Her Majesty's Government into your honourable House will, if it pass unamended, injuriously affect the religious liberties of large classes of Her Majesty's subjects; that your petitioners strongly protest against the proposal of the bill to give to local boards unrestricted power to determine the religious character of schools, to be aided and supported by local rates; that your petitioners regard this proposal as a practical adoption of the unjust and irreligious principle of concurrent endowment, and as establishing a new form of religious taxation not less objectionable than Church-rates, rendering the minority in every district liable to the payment of rate for the support of whatever form of religious teaching the majority may approve, and thus giving occasion to sectarian conflicts which will be most injurious to the social harmony and religious well-being of the community. Nor in the judgment of your petitioners will the objections to this proposal be removed by any provision for granting the use of the schoolroom for the purpose of religious teaching to the various religious bodies representing the minority of the ratepayers, so long as sectarian teaching is given by the schoolmaster and under the authority of the school board; that your petitioners further object to the clause of the bill which permits Her Majesty's inspectors to inquire into the religious instruction given in schools and also to the power conferred upon local boards to enforce the attendance of children at denominational schools under a conscience clause of a wholly unsatisfactory kind; that your petitioners, therefore, earnestly pray that these provisions in the bill may not be approved by your honourable House, and your petitioners will ever pray," &c.

The motion was seconded by the Rev. C. VINCE (Baptist), supported by the Rev. W. F. CALLAWAY (Congregationalist), and carried. The third resolution, moved by Mr. G. INGALL (Congregationalist), seconded by Mr. R. W. DALE (Congregationalist), and carried, was as follows:—

That this meeting pledges itself to sustain the action of the Nonconformist Committee in its efforts to secure such amendments in the Government Education Bill as shall render its provisions just and equitable to all classes of Her Majesty's subjects.

On the motion of Mr. J. V. WRIGHT, a vote of thanks was then passed to the chairman.

Most of our readers are aware that the Nonconformist Committee were taking measures to elicit opinion on the part of Nonconformist ministers in reference to the religious provisions of the Government Bill. As many as 7,500 forms of petition and protest—two separate documents—have been sent out, to be signed by ministers only. The petitions are to be presented to the House of Commons, and the "protest" is for presentation to Mr. Gladstone, in order that the views of Nonconformist ministers may be clearly made known to the Government. Out of the 7,500 forms, not fewer than 4,700 had been returned, signed; and as the documents have been only four days in circulation, a large number of additional signatures may be expected. Those ministers who have already signed the petition or protest are as follows:—Congregationalists, 1,200; Wesleyan Methodists, 950; Baptists, 900; Unitarians, 250; Primitive Methodists, 450; and other denominations, 950. The number of refusals to sign is only thirty-eight, most of these coming from Wesleyan ministers, who decline to take action until the report of the Conference Committee is issued. The signatures of Wesleyans, however, we believe, amount to more than half the whole body of ministers in the connection. A large number of the signatures received come from the rural districts, and are accompanied by letters, expressing deep satisfaction with the action of the committee, and giving facts from personal experience to prove that the worst anticipations of the committee would be realised should the bill pass without amendment in the points objected to.

EARL RUSSELL ON THE RELIGIOUS DIFFICULTY.

Earl Russell, in a letter to Mr. Forster, dated from San Remo, Italy, March 21st, expresses his regret that the Vice-President's "great bill" has met with opposition on the second reading, though he thinks the Dissenters are quite right in their objections. His lordship goes on to say:—

It is clear that in all country districts Churchmen will have a majority, and it is, I gather from past experience, equally clear that where Churchmen have the majority on the school board they will use their advantage to introduce into the schools what the Bishop of Winchester calls distinctive teaching. It is a real and very considerable grievance. When I consider that these schools are to be supported by rates, and that, according to the luminous judgment given by Lord Mansfield in the House of Lords in 1778, Protestant Dissenters are in England not only tolerated but established, it is a manifest wrong done to them if their children cannot enter the rate-supported national schools on equal terms with the children of Churchmen.

There are two ways in which this difficulty may be overcome; the one is that suggested by Mr. Auber-

Herbert—namely, that the school board should have power to direct the reading of the Bible in the school, but without any formulary or catechism.

The other way, which I should greatly prefer, is that Parliament should direct that a portion of the Bible should be read, and a hymn sung every morning before the secular teaching begins; that no formulary or catechism should be used in the school, and that the Conscience Clause should apply to the time at which the Bible is read. For Roman Catholics would object to our Authorised Version, and Jews would object to hearing lessons from the New Testament.

But with these exceptions English parents would readily agree that it is a national duty to provide that children taught in a great degree at the national expense, should daily acknowledge the great benefits we have received at the hands of God set forth His most worthy praise and hear His most Holy Word. Such men as Mr. Miall and Mr. Winterbotham ought surely to be conciliated by justice, and not overpowered.

In a second letter two days later, Earl Russell states that in his recent "Introduction to Speeches" &c., he had himself suggested a provision similar to that which is contained in the Government Bill. But in the full light of the recent discussion in the House of Commons he perceived the evils that would probably arise from giving so large a discretion on religious instruction to the ratepayers. His lordship fears that the persistence of Protestant Dissenters may defeat the Government plan for the present year. "But," he adds, "the prospect of obtaining a national unsectarian education, founded on the exclusion of all catechisms or formularies, is in the present temper of the nation so fair a one that I think the country may well wait a year for the accomplishment of so great a blessing."

Mr. Vernon Harcourt also writes to the *Times* on "The Religious Difficulty." He asks what would be the result upon the youthful mind of making the national schoolroom the "drum ecclesiastic" of rival sects. The parson would teach the doctrine of the catechism in the morning, the Dissenting minister would make it his business to refute it in the afternoon, and perhaps the Catholic priest would anathematise them both in the evening. He would prefer the injustice of the exclusive denominationalism of the majority to this universal scramble of contending sects; but he holds that Mr. Winterbotham's amendment would meet the difficulty.

THE IRISH SYSTEM AND THE RELIGIOUS DIFFICULTY.

(From the *Daily News*.)

A correspondent in Dublin has supplied us with some information as to the working of the "Conscience Clause" in the Irish National Schools, which is of considerable importance and value in the present position of the discussion on the Education Bill. The first suggestion for protecting the religious rights of minorities in schools for the poor came from a commission appointed by the Irish Parliament to report on such schools. That commission suggested that the parson and the teacher should be sworn not in any way to tamper with the faith of Roman Catholic children. The commission was continued under the Imperial Parliament, and it recommended that "even the suspicion of proselytism" should be banished from the schools. With the object of carrying out this recommendation, Lord Stanley introduced into the measure which founded the National School system the only efficient conscience clause which has ever been created. Being really desirous of banishing "even the suspicion of proselytism" from the schools, he made it obligatory on the patron or teacher of the school to exclude every child from any religious instruction which was not in conformity with the creed of its parents, unless the parent had by express direction asked that the child should remain during such exercise or instruction. For sixteen years this principle worked well. There was a good deal of sectarian opposition to it, and the necessity of taking for granted the parents' disapproval of their religious instruction greatly hindered any proselytising on the part of the managers of schools. But in 1847 the protests of the Established Church and the Presbyterians were listened to, and instead of assuming the parent's disapproval of religious instruction not in accordance with his creed, the law assumed his approval of it, and threw on him the obligation of withdrawing his child, pretty much after the fashion of the conscience clause in Mr. Forster's bill. The new system gave proselytism just the opportunity the old system denied it; and a Roman Catholic agitation sprang up which at once rendered modifications needful. A board was ordered to be hung up with the words "Religious Instruction" on it, as a notice to dissidents to retire; a bell was rung, and the teacher warned the children that the religious part of the teaching was about to begin; but neither method worked well. At length, in 1856, the "notice system" was introduced. A creed register of the scholars was kept in every school, and when a child had for the first time attended religious instruction adverse to the creed in which he had been registered, a notice was sent to the parent, and he had the option of going to the school whenever the religious instruction came on, and withdrawing his child. This system was continued till 1866, when a select committee of the House of Commons declared it to be delusive, and it was withdrawn. The National Board then framed a new rule, reverting to the principle of the earlier legislation. Under this rule no child was allowed to be present at any religious instruction other than that of the religion in which his parent or guardian had registered him. This was, of course, a

complete bar to proselytism, and the Presbyterians induced the Lord-Lieutenant to suggest a proviso to modify its action. This proviso was adopted, and came into operation in January, 1867. Under it the creed register is continued, but a certificate-book is kept in each school, in which a parent may enter his consent to have his child instructed in a religious belief different from his own. This is the present conscience clause of the Irish National System. It furnishes a complete protection to the parent and the child, but the proviso is a hole in the armour through which proselytism can creep. Any poor parent who is open to social pressure may be induced to give a certificate; those who can resist the pressure are probably safe. But the plan which worked most efficiently was that with which the Irish system started; by which, and by which alone, all suspicion of proselytism was removed from the schools.

IRELAND.

The Rev. Mr. Crofton, Protestant clergyman, was fired at last Tuesday night at Kilbeggan in the County Westmeath. He had been visiting some property, and intimated his intention to raise the rents. When returning, he was met by two men, one of whom fired at and wounded him in the shoulder. He rushed forward to seize the man, who was quite near, and the second man then fired. Two other shots, it is stated, were fired, but no further injury was done, and both men escaped.

It seems that the so-called "Nationalist" press is making full use of the last unrestrained opportunity to abuse the Government. The placards of the *Weekly News* and the *Flag of Ireland* have been torn down by the Ennis constabulary on account of their seditious character. Some of them bore the words, "Reign of Terror," "Chains for Ireland," "Gagging the Press," "Who are the Renegades?"

Large numbers of the "Fermanagh Catechism," a seditious parody on the Church Catechism, were seized on Friday, by order of the Government, and the printers of them were cautioned against issuing any more copies.

Another threatening-letter case was tried at the Galway Assizes on Thursday. Several witnesses swore that the handwriting in the letter was like that of the prisoner. The jury were locked up till ten o'clock p.m., and then discharged without being able to agree in their verdict. A threatening-letter case which has taken place in the county Antrim was tried at Belfast by Judge Lawson, the presiding judge in the Crown Court of the county Antrim Assizes. Daniel McIlhenny was indicted for sending a letter to another farmer, threatening him with death if he got possession of certain lands. On the letter was a sketch of a coffin, and it concluded with the words, "William the Third, and No Surrender." The jury acquitted the prisoner.

An attempt was made on Wednesday evening to upset a train on the Limerick Railway by placing large planks across the track. Seven men have been committed by the Tipperary magistrates for illegal drilling. On Thursday night a party of armed men went to the house of a tenant of Sir Percy Nugent, a popular landlord in the County Westmeath, and, presenting a pistol, warned him not to pay a sum of 30s. which is in dispute in the settlement of his rent. On the same night some grass lands were put up for auction on the property of Mr. O'Reilly Deane, M.P. Before the sale notices were sent to all those who were expected to attend, warning them not to give more than a certain sum per acre. They bore the official signature of the agrarian executive, "Rory of the Hills." Bidders, however, were not deterred, but went to the sale and offered prices far beyond what have been given in former years. This may be regarded as a sign of returning confidence. A Dublin letter, dated Saturday, says:—

There is reason to believe that the determined action of the Government has already produced a salutary effect. The most violent symptoms of the "epidemic of agrarian crime" have abated, and it is probable that, under careful treatment, the unhappy patient will soon be restored to reason and repose. There is no response in the country to the fervid appeals of the journals against the policy of the measure. A significant silence is observed, which is more expressive than words.

The agent of the Duke of Leinster contradicts the statement referring to threatened evictions on His Grace's property in Kildare. He states that no such proceedings are contemplated.

At the Cork Farmers' Club, on Saturday, the Government amendments to the Land Bill were favourably received, but were considered not to make the bill acceptable as a final settlement. A letter from Mr. Butt, Q.C., was read, discouraging the proposed conference to propose amendments, as he believed it would be impossible to obtain such an expression of Irish opinion as would influence legislation. He believes the bill will produce such discord and confusion as to compel further legislation, and recommends clubs to form permanent organisations, with the view to this contingency. "The bill," he adds, "is the last and decisive proof of the incapability of the English Parliament to deal with Irish concerns." A meeting has been held at Kilkenny to condemn the Land Bill and the Irish members who voted for it. The chief speakers were priests.

A Parliamentary return, prepared in the Irish Constabulary Office, states that in the three years 1867, 1868, and 1869, 1,560 families, comprising 7,232 persons, were evicted from Ireland. Deducting readmissions, the number of actual evictions is reduced to 1,285 families, comprising 5,965 persons. They were evicted from 1,434 houses; 146 houses were levelled.

A Parliamentary return, issued yesterday, gives the number and nature of the outrages reported by

the constabulary in Ireland, in the year, 1869, and the two first months of the present year. The total number of outrages of all classes last year was 3,153, of which 869 took place in the province of Munster 691 in Connaught, 944 in Leinster, and 619 in Ulster. As compared with previous years we find that the total outrages in 1868 numbered 2,548; 1867, 2,021; in 1866, 1,964; in 1865, 2,604; in 1864, 2,968; in 1863, 3,832; in 1862, 4,401; in 1861, 3,881; in 1860, 3,531; in 1859, 3,618; in 1858, 3,492; in 1857, 4,032; in 1856, 4,125; 1855, 4,201; and in 1854, 4,652.

BRISTOL ELECTION.

The preliminary test ballot of the three Liberal candidates for the vacancy for this city which closed on Wednesday, had the following result:—

Robinson	4,558
Hodgson	2,761
Odger	1,361

Majority for Robinson over Hodgson 1,797
Ditto, over Odger 3,197

The arrangements were admirably carried out under the superintendence of Mr. Crossley, of Manchester. At each table there was a gentleman who performed the functions of under-sheriff at an ordinary election, and a representative of each of the three candidates, who checked the balloting cards as they were taken from the box.

A meeting of Mr. Robinson's supporters was held on Friday night, at Colston Hall. Five thousand persons were present. Mr. Robinson was well received. Mr. Morley, M.P., moved a resolution that Mr. Robinson, being chosen by an overwhelming majority of Liberals as their candidate, and being at the last moment opposed by a Tory, it is the duty of all true Liberals to use their best efforts to secure his return. Mr. Odger seconded the resolution, which was carried, with a few dissentients. Mr. Morley, M.P., spoke in favour of Mr. Robinson. A vote of thanks was passed to Messrs. Hodgson and Odger. The proceedings were orderly.

Mr. Sholto Vere Hare, who, like Mr. Robinson, is an ex-Mayor of Bristol, after declining to accede to the request to become a candidate, conveyed to him by requisition in the course of Thursday, was waited on late at night the same day by a deputation from the Working Men's Conservative Association, and, after some hesitation, he yielded to their entreaties.

At the nomination on Saturday, during the speech of Mr. E. S. Robinson, the Liberal candidate, the hustings fell, precipitating the occupants to the ground. Great alarm was of course felt, but the crowd, with greater promptness and presence of mind than are usually witnessed in such emergencies, immediately set to work to release those in peril, and though several were injured, none appear to have been seriously hurt. The show of hands was largely in favour of Mr. Robinson, and a poll was demanded for the Conservative candidate, Mr. Hare.

On Monday Mr. Robinson was returned by a large majority. Owing to the differences which for a time prevailed between a portion of the Liberal party and the Bristol Liberal Association, the electors at first hung back a good deal, so that for a couple of hours or so the Conservative candidate (Mr. Hare) took the lead. At about noon, however, the sitting member (Mr. Samuel Morley), and Mr. Kirkman Hodgson and Mr. Odger, who were defeated upon the test-ballot, arrived, and all these gentlemen paid visits to the large districts, and urged the burgesses to uphold the Liberal principles which had so long prevailed in the city, and to sink all personal considerations in an effort to return Mr. Robinson, whose principles were in accordance with those of their late member, Mr. Berkeley, and harmonised with the policy of Mr. Gladstone's Government. The following was the close of the poll:—

Mr. Robinson	7,832
Mr. Hare	7,062

Majority for Mr. Robinson .. 770

The votes for Mr. Robinson were less than those given to Mr. Morley, the latter gentleman having polled as many as 8,720.

Court, Official, and Personal News.

The Queen visited the South Kensington Museum and the Horticultural Gardens on Monday.

On Friday Her Majesty left Buckingham Palace for Claremont House, where she resides to this day, and returns to Windsor Castle.

The *Oswestry Advertiser* understands that there is great probability of Her Majesty spending a portion of the ensuing season in Merionethshire.

The American papers tell a story illustrative of the feelings of kindness (and, of course, of admiration) entertained by Queen Victoria towards their great country. Her Majesty, it is said, was attracted to an American lady, who went (during the lifetime of the Prince Consort) to St. James's to be presented, invited her to Windsor Castle, and had several interviews with her for the express purpose of glean information touching the inner home life of America. At the close of the last interview the Queen (as the story goes) said: "Madam, my country and your country are one blood. We are bound together by traditions, by the past, and by like hopes and aspirations. God grant there be no unkindness between us"—(then, turning to her husband, she added)—"and there never will be so long as we can avert it." The inference drawn by the narrator is that the English Queen is a "good woman, a true Christian, whose interest goes out to benefit, if possible, all who speak the language of her own realm."

Mr. Bright and Lord Clarendon were absent from the Cabinet Council on Saturday.

General the Hon. Charles Grey, Private Secretary and Joint Keeper of the Privy Purse to Her Majesty, has been seized with a dangerous illness, and is gradually sinking. He is heir presumptive to the title and estates of his brother, Earl Grey.

The Queen has had a telegraphic wire connected with Windsor Castle, and a few days since Her Majesty sent a message to Prince Arthur and went for a walk on the slopes. There was an answer on the Queen's return. Of course all messages give place to the Royal cipher.

It is hoped that Mr. Bruce will bring in his proposed Licensing Bill on the 12th April, the day on which the House is to adjourn for the Easter holidays.

Sir Francis Crossley, Bart., M.P., Lady Crossley, and party, who have for some months been in the south of Europe, arrived at Halifax a few days ago. The hon. baronet is at Belle Vue, Halifax.

The *Echo* is informed that the rumours to the effect that Mr. Baxter would be transferred from the Admiralty to the War Office are without foundation. It is understood that Sir Henry Storks is standing for Newark, with the expectation of obtaining one of the Parliamentary offices to be created under the War Office Bill. Mr. Mundella is spoken of for the other.

The committee of the National Temperance League on Friday presented a memorial to the Chancellor of the Exchequer, praying that the malt tax be neither repealed, reduced, nor transferred.

The Budget will be introduced by the Chancellor of the Exchequer on Monday, April 11, and the Easter Vacation will probably commence after the business of Tuesday, the 17th, the House adjourning until the following Monday week.

Mr. Charles Green, the well-known aeronaut, expired suddenly on Saturday afternoon, at his residence, Tufnell-park. He was eighty-four years of age.

The Speaker is said to be much afflicted by the death of his nephew, who was understood to be his heir. Sir William Denison, chairman of the Rivers Commission, is next in remainder to his more distinguished brother, who has now for thirteen years occupied the chair of the House of Commons.

Mr. Gilpin, M.P., continues very ill at Torquay.

Mr. Bright's health has very much improved since his arrival at Brighton. He takes carriage exercise almost every day, and walks as much as he is able.

The *Northern Echo* states that Sir Roundell Palmer will shortly take his seat on the woolsack as Lord Chancellor.

Postscript.

Wednesday, March 30th, 1870.

YESTERDAY'S PARLIAMENT.

In the Lords last night, Lord DUFFERIN moved the second reading of the Peace Preservation (Ireland) Bill. The Duke of RICHMOND promised that the bill should have the support of the Opposition, but blamed the Irish policy of the present Administration, and attributed the unsatisfactory condition of affairs in Ireland in great part to the indiscreet speeches of members of the Government. The other speakers were Lord Oranmore, Lord Lurgan, Lord Derby, Lord Kimberley, the Marquis of Salisbury, and Earl Granville. The bill was read a second time. All the remaining stages will, according to arrangement, be taken on Thursday evening.

In the Commons Mr. RYLANDS moved a resolution affirming the propriety of materially reducing the naval squadron on the West Coast of Africa. Mr. CHILDERS explained in detail the measures which had been adopted by the Admiralty to fulfil the promises which he made last year as to the reduction of our squadrons on foreign stations; and while justifying the present strength of the squadron on the West Coast of Africa, promised to exert himself to the utmost to effect a further reduction in the number of ships and men employed there. This assurance was satisfactory to Mr. RYLANDS, and he withdrew his motion.

Mr. GEORGE JENKINSON induced the House to agree to a resolution condemning the present system of providing the cost of maintaining turnpike roads of which the trusts have expired, as unjust and unequal.

Mr. NEWDEGATE moved for the appointment of a select committee "to inquire into the existence, character, and increase of conventual and monastic institutions or societies in Great Britain." The motion was opposed by the SOLICITOR-GENERAL on behalf of the Government, and supported by Mr. T. Chambers, Mr. Aytoun, Mr. Holt, Mr. Greens, and Mr. Kinnaird; and, when a division was taken, it was carried by a majority of two—131 to 129.

The case of Mr. Madden, the dismissed Irish deputy-lieutenant, was introduced by Lord C. HAMILTON, and after a long discussion the debate was adjourned. The House rose at a quarter past one o'clock.

MARK-LANE.—THIS DAY.

The corn trade at Mark-lane to-day has been without any important characteristic. The receipts of English produce have been limited, and the show of foreign has not been extensive. From Essex and Kent the arrivals of wheat have been small. There has been a moderate attendance of millers, but business has progressed slowly. Nevertheless prices have been well maintained. There has been a good show of foreign wheat on the stands. The trade has been quiet, but prices have ruled firm. Moderate supplies of barley have been on offer. The trade has been firm, at full quotations. Malt has been quiet, but steady.

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The Nonconformist.

WEDNESDAY, MARCH 30, 1870.

SUMMARY.

THE Peace Preservation (Ireland) Bill passed through the House of Commons substantially unaltered. A day sitting was necessary on Saturday for the completion of the work, owing to the strenuous opposition offered to the clauses which enable the Government to seize the plant of newspapers containing treasonable or seditious matter, leaving to the proprietors the remedy of an action. To diminish the rigour

of this enactment, Mr. Chichester Fortescue consented that one warning should be given to offending journals before the law was put in force. The Government were ably supported in the debate by Sir Roundell Palmer and the O'Donoghue. With the former, we believe, notwithstanding the present violence of the Nationalist journals, that they will speedily alter their tone, and that the Lord-Lieutenant will never be called upon to put in force against them the arbitrary powers entrusted to him. The Bill was read a second time in the House of Lords last night after an interesting debate, in which the leaders of the Opposition, though blaming Ministers for procrastination, expressed warm approval of the repressive measures proposed. To-morrow evening the standing orders are to be suspended to enable the Bill to pass through its remaining stages, and it will no doubt receive the Royal assent before the end of the week.

There has been much expression of opinion on the Government Education Bill during the week. The National League has adopted resolutions relative to the concessions promised by the Government on the religious question. While approving of them, it is resolved to press the other points of its programme. The National Union, which represents in general the Established Church on this question, urges objections to the adoption of a time-table conscience clause as shadowed forth by the Premier, and recommends the Government to take time for consideration before coming to a decision on the points indicated. Earl Russell has thrown the weight of his great influence as an educational reformer into the scale on the side of a national unsectarian education founded on the exclusion of all catechisms and formularies. His lordship thinks that the country could afford to lose a year in order to gain this desirable object. Certainly the prospect of carrying the Government Bill this year, with such amendments as Mr. Gladstone has shadowed forth, is not very promising. Last night the Premier stated that it would be impossible to go into Committee on the Bill before the 15th or 20th of May. He therefore declines to bind himself, or make any final announcement to the public, on the subject of any changes or improvements which might seem to be warranted in the Bill; though there are one or two points arising out of the debate on the second reading with respect to which he will endeavour to give a specific answer next week. If, as Earl Russell thinks, the present temper of the nation is so fair in respect to unsectarian education, that that principle may meet with general acceptance a twelvemonth hence, "the country may well wait a year for the accomplishment of so great a blessing."

Last night the Government met with an unexpected defeat. Mr. Newdegate moved for the appointment of a Select Committee "to inquire into the existence, character, and increase of conventual and monastic institutions or societies in Great Britain, and into the terms upon which income, property, and estates belonging to such institutions or societies, or to members thereof, are respectively held or possessed." Though the proposal was objected to by the Solicitor-General on behalf of Ministers, it was carried by a majority of two (131 to 129) amid the cheers of the Opposition, who have not often the pleasure of seeing the Government placed in a minority. Not a few members were probably induced to vote for the inquiry by the strong impression against monastic establishments created by the celebrated Saurin case, and their rapid increase in this country within the last seven years—in fact, since the tendency to imitate these institutions in the Anglican Church has been specially observable. Mr. Newdegate's Committee will probably find it no easy matter to obtain the required information, and on the other side of St. George's Channel last night's decision will probably be denounced as another insult to the Irish people.

The *Senatus Consultum*, which is to "crown the edifice" of French freedom, has been published, and is to be discussed by the Senate on Friday. Of course it will be promptly accepted by the salaried members of that body. By its provisions the Senate will share the legislative power with the Emperor and the Legislative Body, and possess the right of initiating laws; but all Bills for the taxation of the country must be first voted by the Lower House. The Senate will henceforth consist of persons nominated by the Crown, and enjoying a life salary of 1,200*l.*, but the number of members is restricted to two-thirds of the Legislative Body, and the Emperor cannot nominate more than twenty members annually. The constitutional Government of the Empire, M. Ollivier somewhat loosely says, "will have the advantage over other constitutional governments of giving an equal share in the administration of the country to democracy and aristocracy." But

does the Senate represent the aristocracy of France? In the other branch of the Legislature an attempt to bring on the question of electoral reform has been defeated by 184 to 64 votes, and it is now understood that the matter will not be reopened, or a dissolution take place, till after another Session.

The Senate of the United States is exercising a wise discretion. It interprets public opinion as averse to any fresh annexations of territory to the Union, especially beyond the seas, though President Grant and his supporters favour that policy. The Foreign Affairs Committee recommend the rejection of the treaty for the annexation of San Domingo and of the Island of St. Thomas, and there is little doubt that the Senate will endorse this recommendation. The people of the States are now bent upon financial reform, and look with disfavour on any proposal to multiply expenses, to create new appointments, and to add to the population of the Union the many hundreds of thousands of coloured people who occupy the territory of San Domingo. The possession of that island by the United States would inevitably revive filibustering expeditions for the seizure of Cuba.

THE LAND BILL IN COMMITTEE.

ON Monday night the Irish Land Bill went into Committee. That it made no very rapid progress ought not to be a matter of wonder. The life of the measure is concentrated in two or three series of clauses, and the first clause of all, regarding the legalisation of the Ulster Tenant-right, is the key to the entire series. The proposed amendments and divisions, taken in connection with the tone of the discussions, were not of a character to indicate "splits" in the party, much less hostility to the Bill. But it cannot be denied that they threaten very serious interruption to the steady progress of the measure through Committee. The *Times* taunts the Representative House with its lack of individual independence and originality. There is no good reason for the taunt. The amendments on the notice paper betoken, not too little, but too much, individuality. So many phases of the same object as were exhibited in turn to the Committee on Monday night, besides having a bewildering effect, sin greatly against an economy of precious time. If the Bill makes no swifter advances than it did on the first night it was committed, it will be months before it reaches the Lords. But "first nights" are no fair sample of the nights, and more particularly of the days, which follow them. There is an outbreak of critical zeal on "first nights" in Committee on a large Bill, which often excites needless apprehensions. The zeal soon gets exhausted, and the "progress" which is subsequently made surprises and surpasses the expectations of the promoters of the measure.

Part I. of the Irish Land Bill deals, as our readers will perhaps recollect, with "claims to compensation," and Clause I., as we have said, legalises the Ulster Tenant-right. The substance of the clause enacts that the usage of the province with respect to an out-going tenant is in future to be a legal custom, and to be enforced in the manner provided in the Bill; that the right may be purchased by the landlord and so extinguished; that tenants claiming under the Ulster right can claim under no other provision of this measure; nor, being entitled under this custom, can they be entitled to other compensation under the Act. Upon this clause, Mr. Headlam moved the first amendment. Its purport seems to have been to deal with tenant-right wherever it might be found, and to remove from it the localisation stamped upon it by the Bill. The right hon. gentleman moved that a memorandum of any agreement between landlord and tenant, to discharge land from the Ulster custom, wherever it might be situate in Ireland, may be registered in the Landed Estates Court. His object was plainly to discourage the custom and gradually buy it off, as Lord Dufferin has done upon his estates. This amendment, having been set aside without a division, was followed by one moved by Mr. Samuelson. He also would have done away with the provincial limitation, not for the purpose of uprooting the custom, but for the purpose of legalising and protecting it. The clause, as it stands, he argued, would put a needless distinction in the relations subsisting between landlord and tenant in different parts of the country, and thus create local jealousies. The answer of the Government was, we think, not merely decisive, but convincing. You cannot create a custom of the country by law, you can only recognise it. Such and such arrangements are the custom of the country in Ulster, and are denominated Ulster Tenant-right. Well, the first step of the Bill is to legalise this custom over the compact area where it has

won possession for itself. It is found in isolated spots, and in connection with particular holdings in other provinces of Ireland, and, wherever found and proved, the provisions of the Bill will protect the claims which have grown up under it. But let us advance one step at a time. First legalise the Ulster custom, then provide for those analogous holdings which have sporadically exhibited themselves in other districts of the island. The Committee acknowledged the reasonableness of the demand, and, by 325 to 42 votes, rejected the amendment of the hon. member for Banbury.

A third amendment, chiefly verbal in its character, moved by Mr. Cross, having been disposed of, was succeeded by one introduced by Mr. William Johnston, of Belfast. The object of the latter was to define what is meant by Ulster Tenant-right. The custom which the hon. gentleman, while legalising, would also have described, is the right of continued occupation on the payment of the rent stipulated, or determined by fair valuation; or, in other words, the right of a tenant to sell his interest to a solvent incoming tenant, to whom the landlord shall not make a reasonable objection. To this also the Government energetically objected. The custom varies in different places—varies even as to different holdings. The object of the Bill was not to create custom, but simply to recognise where and as it exists, and throw over it the protection of law. Not less than 318 votes to thirty-nine sustained this view of the case. Midnight had been reached, and only the first paragraph of the first clause was disposed of. There remain four or five more amendments to beset the way on Thursday—one of them, to be moved by Mr. McLagan, of great moment, to the effect that a lease for thirty-one years shall extinguish the Ulster right. Already morning sittings are about to be resorted to, and the House will be ordered to meet to-morrow and on Friday at two o'clock.

Our readers will perhaps begin to entertain the suspicion that the prospect of accomplishing any other great feat of legislation this Session is growing somewhat indefinite. We do not share their misgivings in this respect. It is certainly unfortunate that the Peace Preservation Bill should have encroached so largely upon the limited time of Parliament—but it will not, we feel convinced, be allowed to dislocate to any great extent the programme of the Government. The House of Commons will be called upon to work against double tides, and, grumbling, will respond to the pressure. That is all. There will be more morning sittings, and, after awhile, perhaps, less superfluity of speech. But the main measures of the Session will, we think, be carried through. Above all, this Land Bill will be pushed through committee as speedily as possible, if only on account of Mr. Gladstone's earnest desire, that the coercive legislation forced upon him by appalling necessity should as soon as possible be succeeded by that which is permanently remedial.

THE BRISTOL ELECTION.

THE recent contest for Bristol supplies some hints from which the Liberal party in general may profit. A fortnight ago there seemed a great probability that a Tory would fill Mr. Berkeley's seat, not because the party itself is predominant in Bristol, but by reason of the differences of their opponents. It appeared hardly possible so to satisfy the commercial, local Liberal, and artisan elements in the constituency as to induce them to combine in one phalanx. In this case, however, the preliminary test-ballot has proved a fair success. No small amount of skill and management were needed to poll the Liberal portion of so large a constituency. But the work was quietly and effectively done. Indeed, it may be said that the city so long represented by Mr. Berkeley has, in the choice of his successor, given the strongest practical proof of the soundness of the principle for which he so ably and pertinaciously contended.

This contest, though extra-legal, was not the less a real contest. It did succeed in placing on record the preponderant opinions of the Liberal party. The comparatively large number of 8,680 votes was recorded; and, what is of greater consequence, the compact thus entered into was honourably observed. It is easy enough to bind by a distinct engagement the leaders of a party, but not so easy to induce several thousands of voters to recognise the obligation. There was no doubt that Mr. E. S. Robinson was the favourite candidate of the Liberals; but the question was whether the supporters of his rivals, Mr. Kirkman Hodgson and Mr. Odger, would loyally acknowledge the fact. The tempter was at hand. No sooner was the test-ballot over than Mr. S. V. Hare came forward as a Conservative candidate. His

friends, though strong in the constituency, were in a decided minority, and their sole chance of success was the unfaithfulness of a portion of the Liberal electors and the sympathy of the neutrals. To the great honour of the Bristol Liberals, the Tories were disappointed. Mr. Odger himself, and at a later period, Mr. Hodgson, though they had been rejected in the preliminary test, exerted all their personal influence to promote the triumph of their party. Early in the day the contest was exceedingly close, but as time elapsed the waverers and apathetic in the Liberal ranks for the most part redeemed their pledges, and in the end Mr. Robinson was returned by a majority of 770. That gentleman polled 7,832, or more than seven-eighths of the entire votes recorded for the three rival Liberals at the test-ballot on Wednesday.

The substantial success of this experiment is a matter of great importance to the Liberal party in general. It is notorious that the Tories won many seats at the last elections owing to the disunion of their opponents. Ever since, whenever a vacancy has occurred, the rival Liberal claimants for the seat have been numerous and embarrassing. The evil is increasing, and the strong desire of the artisans to secure one or two class representatives in Parliament will tend to aggravate it. But we now know that, even in so large a constituency as that of Bristol, the test-ballot can be made to work in order to ascertain the prevailing feeling among Liberal electors, without the risk of letting in a Tory. If the plan can be successfully carried out in other constituencies where the Liberals are sure to be divided, many a seat will be saved to the party.

The proceedings before the Bristol hustings on Saturday, may be taken as another silent protest against public nominations, and the decision of the Marquis of Hartington's Committee not to interfere with this electoral farce. Such an accident as that which brought down the hustings and precipitated Mr. Robinson and Mr. Hare into each other's arms is happily rare, but the preceding incidents were of the usual character. Neither of the candidates, not even the High Sheriff, obtained a hearing at the hands of the mob. They addressed themselves to the reporters, while the crowd amused themselves by the customary clamour, horseplay, and throwing of missiles which are the chief and invariable characteristics of public nominations in our large towns. Why the Chairman of the Committee referred to should have sided with the Conservatives in upholding such disgraceful orgies we are at a loss to understand. Public nominations answer no useful purpose; they do not elicit the opinions of the electoral body; they afford facilities for all kinds of trickery. In the days of household suffrage they are an anachronism. They are simply the occasions for gathering together all the ruffianism of a district, and endangering the public peace and the lives of candidates and their supporters. In no civilised country except England would such coarse and brutal parodies of electoral independence have so long been tolerated.

Mr. E. S. Robinson has honourably won a very distinguished seat in Parliament. He has gained that pre-eminence by long-continued service to his fellow-citizens in local matters, and by the able discharge of his duties as a citizen in various capacities, from the mayoralty downwards. For many years a staunch and prominent member of the Liberal party, he has more than once put his own claims in abeyance for the sake of union. He has now reaped the reward of his political loyalty. Mr. Robinson goes to the House of Commons to support the Liberal and Free Church principles which he has never concealed. We doubt not he will be a steadfast adherent of Mr. Gladstone, and we trust he may, by his Parliamentary career, justify the choice of his fellow citizens, and long retain their confidence.

THE TRIAL OF PIERRE BONAPARTE.

THERE can be no question that the recent act of Prince Pierre Bonaparte is a most unfortunate one, and that it occurred at a most unfortunate time. The man himself is open only to the smallest degree of pity. He appears to be a sort of civilised savage, possessed of all the habits of civilisation, but, at the same time, ruled by the ungovernable instincts of savage life. We have met persons who say that they can judge of character most correctly by the voice. According to this standard, Pierre Bonaparte's voice very sufficiently expresses his disposition. It is described as loud, harsh, and grating; offensive in all respects to the ear. The whole *physique* of the man is in correspondence with this. His bullet head, his frowning brow, his great square shoulders, indicate a man who as nearly approaches to the order of

the brutes as a civilised and educated man can do. He was born, however, with the conscience that all men are born with, but his history appears to show that he has listened merely to brute instincts for his guidance, and sought, for the most part, the accomplishment of brute purposes. It is a misfortune for the Imperial family of France that they should have such a connection. Such a specimen seems to degrade the whole race of Bonapartes. And perhaps that race was never more degraded than it has been by the recent assassination and the recent trial.

The exact circumstantial facts connected with the assassination of Victor Noir by Pierre Bonaparte we shall probably never know. It is averred, on the one side, that Noir was murdered without any provocation; on the other, that the provocation was most extreme. The party for the prosecution of the Prince insisted that not merely did the Prince strike a blow, but that after having given such an insult, he drew his revolver with the intention of shooting both his visitors, succeeding in shooting only one. It is averred on the other side, that the blow was struck upon the Prince, and that it was this which provoked him to draw his revolver and shoot his assailant. The jury have decided to credit the Prince's statement of this transaction, and therefore to return him "not guilty." Much has been said about English law in this case, but it has to be remembered—what has altogether been forgotten—that one of the principles of English law is to give the accused the benefit of any doubt. There was sufficient reason for doubt in this case, and the jury have so far acted in accordance with the most humane principles of even our own judicature.

The case, however, does not end here. There is more to be said for the accusers, and more for the accused. Unfortunately we cannot look at the matter from an English, but we may look at it from a purely human, point of view. With respect to the accusers it will then appear that while they waited upon the Prince with a hostile errand, they apparently waited upon him unarmed. As it happens, they were armed, but the Prince did not know it. Not knowing it, and before he has seen them, he takes and loads a revolver, anticipating an occasion for its use and prepared to use it at the first opportunity. The fellow—"Prince," as he is, by courtesy called—had been a murderer more than once before, and probably his brutal instincts took fire at the visit of known adversaries, and he determined to take his revenge upon them. These men went armed, we may fairly assume, because they knew the character of the man whom they had to meet. They certainly did not go with the distinct expectation of a fatal encounter; for the man who was assassinated had arranged to be married in a few days, and was actually buried on what was to have been his wedding day. He, at any rate, anticipated nothing that could cause his death. The whole assumption must be that they did not go there to murder Prince Bonaparte; their whole interests lay in the other direction. Presumably, they did not provoke a quarrel; or, if they did, only a man of the savage nature of this Prince would have made it a fatal quarrel.

We have said that the Prince is entitled to the benefit of any doubt, and, on the whole, the doubt, as far as provocation is concerned, is in his favour. The weight of evidence unquestionably leads to the side of his own assertion, viz., that he was struck, and that he drew and fired his pistol in self-defence. Seeing violent men before him—two to one—who were capable, as he had felt, of assaulting him, and capable of going further, he acted upon what is called the instinct of self-preservation. He shot one, and attempted to shoot the other. Then he gave himself up to justice; told his story and calmly (or not) awaited his trial.

All the characteristics and incidents of that trial have seemed, to our English eyes, as foreign to real equity as it is possible for any judicial trial to be. We have the judge forcing answers out of the mouth of the accused and assailing the accusers; we have violent scenes allowed and violent exclamations of all kinds permitted. Witnesses abuse the prisoner, and the prisoner abuses the witnesses. The whole thing seems to our English intellects to be a caricature, but after all, as we are beginning, but only beginning to learn, English institutions may not be absolute perfection, and there may exist a better mode of arriving at the ends of justice than exists in the routine of our own costly, tardy, circumlocutory and heavy courts. But, our belief is, notwithstanding all that has been written, that an English court would have acquitted Pierre Bonaparte of the charge of murder, while it would have found him guilty of manslaughter. For this latter crime there can be imprisonment for life; and probably sheer

justice only would have been done in this case by shutting up this unruly scion of the Imperial family and preventing him from doing further mischief.

As it is, Pierre Bonaparte is acquitted, and has been ostentatiously congratulated upon his acquittal. The Emperor, his family, and his Ministry, are to be consoled with upon the event. Just at the moment when the Sovereign had made the most extreme concessions in order to secure a wider foundation for his throne and a greater popularity for his reign, this "black sheep" of his house must needs come, and, by his violent temper, incriminate the interests of the whole family. For, whatever may be said, there are thousands of persons in France, and especially in Paris, who will believe that the verdict just given is not a just one, and would not have been given in any case but that of a member of the Imperial family. One of the "Democrats" is killed, and killed by an Imperialist. Of course the Imperialist is acquitted. Who expected otherwise? That will be the turn of thought and passion in the Faubourg St. Antoine, and in all the working men's quarters of the larger cities. It will need the greatest circumspection to meet it. When Pierre Napoleon shot Victor Noir he levelled a blow at the whole dynasty of his family.

A PICTURE THAT SPEAKS FOR ITSELF.

East London forms the great treasure-mine of the sensation-monger. From its dark and squalid recesses he drags forth those hideous and sickening details which have so often appalled the national mind, and led foreigners to regard Bethnal-green as the incarnation of poverty and wretchedness. But in his eagerness to make the most use of his materials, our sensationalist has sometimes overdone his work, and this becoming known, has cast the shadow of doubt on his labours. People think that, after all, the social condition of East London may not be quite so bad as asserted. But how are they to know? Where is the authority upon whom they can depend? As if by instinct, the Society of Arts have undertaken to furnish the information required, and, within the last few days, have published an elaborate account of the educational condition of "One square mile in the East End of London," prepared for them by Mr. G. C. T. Bartley. This paper contains much of the desired information, and will be found very instructive. The district in question includes the worst portions of Bethnal-green, Shoreditch, and Hoxton, part of Kingland and Hackney, together with the whole of Haggerston. Within the space thus selected resides a densely-crowded population, the number of which has been estimated at from 130,000 to 150,000. The northern portion is of a very respectable character, especially near Dalston, but the southern half or three quarters is inhabited by the poorest and most neglected parts of the community, whole neighbourhoods in some places being devoted to the vilest purposes. The inhabitants of the demolished rookeries in St. Giles's and Westminster seem to have taken refuge in Shoreditch and Hoxton. The amount of overcrowding practised here is illustrated by the circumstance of an old inn which, some sixty years ago, formed a popular Sunday excursion resort on the Cat-and-Mutton Fields, now called the London Fields. It contains twenty-six rooms, each tenanted by an entire family. In fact, most of the houses, no matter how small, contain as many families as rooms. The present demoralised condition of the district is attributable largely to the neglect of former years. For a very long period the inhabitants were as completely lost to sight as if they resided beyond the pale of civilisation. They were left to grow up in poverty and ignorance; the latter evil not being, however, confined to the very poor, but extending its pernicious influence to a large section of the trading class, who seemed to regard education as an expensive superfluity. Of late the mischief has been aggravated to a fearful extent by the false charity which has rendered East London the alma-box of the nation, and assisted in transforming its artisans and labourers into habitual paupers and beggars. As Mr. Bartley remarks: "The very name of Bethnal-green is enough to bring money from many persons' pockets."

The great want of East London is the inculcation of habits of providence and self-reliance. How deficient the inhabitants are in these may be inferred from the fact that when the wife of one of the clergymen ventured to remonstrate with a woman for applying for aid so frequently without attempting to procure work, she was met with the characteristic reply, "It is only your duty to give to me, mum." No provision is made for the winter; on the contrary, the poorer people are encouraged in their habits of

improvidence by the wholesale and indiscriminate system of almsgiving common in winter. As might be expected, the public-houses flourish. Improvidence and drunkenness are inseparable companions. One small beerhouse in Bethnal-green, being purchased by an enterprising man, and embellished in true gin-palace style at a cost of 300*l.*, was sold in three months at a clear profit of 700*l.* over and above the outlay and takings during that time. Within the square mile to which these remarks apply are to be found no less than 165 public-houses, and at least as many beershops, the takings in which, according to the lowest estimate, cannot be less than 450,000*l.* per annum, nearly the whole of which comes from the pockets of the poor. But Mr. Bartley's figures are too low. Twice the amount named by him would be nearer the truth. Much of the drink so consumed is fearfully adulterated. By the addition of foreign materials the contents of a cask of beer as received from the brewer become increased at least twenty-five per cent. If this mixture were confined to water it would be comparatively harmless, but in the public-houses, especially the low beershops, salt and other ingredients, some of an acrid character, are frequently added, in order to induce thirst. These adulterations, however, do more: they excite the passions and often lead to serious consequences.

The number of children between the ages of three and twelve inhabiting this district is computed at 30,000, or, to be exact, 30,160. As only 9,898 of these young ones attend any regular school, and allowing for a sufficient number educated in the dame schools, it follows that nearly 20,000 children in this part of London alone are growing up in a state of absolute ignorance. But if we investigate the real condition of those said to be receiving some education, we find their actual number to be even more limited. In speaking to boys who may be seen in dozens playing in the courts and alleys, a stranger will find that most of them say they go to school. But on further inquiry, it usually turns out that they only attend once or twice a month at some ragged-school, probably when a tea is likely to be given. Mr. Bartley visited a family of eight children, three of whom were grown up; of the whole number, not one could read or write, although they declared they had been to school. "The younger ones," we are told, "do nothing but run about the streets, and are the most ragged children in the parish. The father was a drunkard, and died. The mother does a little washing, and has some parish relief, and so manages to exist. She is at the mercy of her children, who rule the dirty hovel in which they live. She said she would not mind if all her 'children were taken away' from her and 'put to school'; she wants them to go, but they refuse; though she sends them, they often run away, even when taken to the door of the school-house. The vicar pays the school fee, but this does not induce them to go. No law of compulsion could touch this case; it would only, if carried out, involve the mother being sent to gaol for what she, through her own weakness, no doubt, could not help."

In many cases the non-attendance of children at school is traceable to the utter indifference of the parents. The extent of this indifference is often almost incredible. Parents have been known to spend money in sweets for their offspring, yet to grudge the school fee of one penny or twopence per week. Extreme poverty is a fertile source of non-attendance. The children of the very poor are to be found everywhere in the streets, fast learning to become thieves, and not even attempting to earn anything for their parents. Child-labour also helps to keep the schools empty. When children of tender years find themselves compelled to work all day at match-box making or manufacturing penny toys, it is not to be expected that they care to go to school. The penny-gaff has greater charms for them. One man told Mr. Bartley that he began to work at filling his father's match-boxes at four years of age. For this he was paid sixpence a week, and a lump of pudding on Sundays if good. But the system of child-labour, bad as it is, has now become almost necessary. Were it to be suddenly given up, it would entail the perils of starvation upon whole families. "Little short of a revolution," we are told, "would be the consequence." Yet in the face of all these numerous obstacles, no real objection appears to exist towards education. Indifference or poverty are the twin impediments, but the latter is far less so than the former. Two-and-a-quarter per cent. on the most moderate estimate of the sums annually spent here in the public-houses would more than suffice to furnish the means of education to every boy and girl, under the age of fourteen, in the whole district.

As to the alleged religious difficulty, it practically

does not exist. The general feeling seems to be in favour of some kind of religion being taught in the schools. In one case, a person required secular education for his children, but said it must be based on the Bible and Dr. Watts's catechism. Many of the poor, although going to no place of worship themselves, and, in but too many instances, having no idea of the rudiments of any religion, are particular about their children being taught religion in school, saying they consider it the "right thing." The difficulty concerning sectarianism is unknown. Many think, as one of the parents stated, with greater charity than a large number of her superiors, that all forms of religion are but different roads to the same place. Education, however defective, in schools where a fee is exacted, is more valued than the same in free schools. The migratory character of the population constitutes a formidable obstacle to the progress of education. Large numbers of families are continually drifting to and fro in the search for employment, and the children of these acquire unsettled habits, which utterly preclude them from attendance at school. But space prevents us following the picture farther. Next week, however, we shall have more to say upon the subject.

Foreign and Colonial.

FRANCE.

TRIAL AND ACQUITTAL OF PRINCE PIERRE BONAPARTE.

The trial of Prince Pierre Bonaparte, before the High Court of Justice, Tours, for the manslaughter of M. Victor Noir, lasted all last week, and was brought to a close on Sunday.

On Thursday M. Henri Rochefort was one of the witnesses examined, and his arrival in the court is said to have produced a great sensation. After relating the circumstances which led to the challenge from the Prince, he stated that M. Emmanuel Arago told him to take precautions, as His Highness was "an infamous scoundrel." Upon being interrupted by the President, M. Rochefort said that he did not know the Prince—he was merely repeating the words of M. Arago. He begged to retire from indisposition.

Several witnesses were examined with regard to the blow said to have been given to the accused by Victor Noir. More than one deposed that they had heard M. de Fonvielle declare that a blow had been struck, but M. de Fonvielle positively denied having used the words attributed to him. Among the other witnesses examined was the mother of Victor Noir, who stated that the deceased wore very tight-fitting gloves, and that as they were found upon him after death, he could not have struck the Prince.

Another scene occurred during the proceedings on Friday. M. Laurier, one of the counsel, after speaking in eulogistic terms of Victor Noir, said that the career of the Prince had been bloodstained throughout, and that the scene which had occurred at Auteuil suggested a Borgia rather than a Bonaparte. The President remonstrated against this language; but M. Laurier maintained his right to liberty of speech, and declared that the undisciplined manner of the prisoner showed he had been the aggressor. The Prince had previously appeared greatly excited, and been spoken to by the President at another stage of the proceedings. Later in the day the prisoner protested against some other remarks of M. Laurier, and that gentleman was rebuked by the President.

M. Grandperret, the Procureur-Imperial, in his address to the jury on Saturday, demanded the application of the law against the prisoner, and said he did not wish that the rank of the accused should in any way improve his position. The Procureur-Imperial admitted that the prisoner had received provocation, but refused to admit that he was justified by self-defence in the act he committed, and strongly urged the jury not completely to acquit the prisoner. Maitre Leroux protested against the calumnies directed against the prisoner since his arrest. He explained the incidents in the career of the Prince in Rome and Albania, in which he said he had been unfortunate, but not criminal, and, in conclusion, he maintained that in the Auteuil affair the Prince had acted in lawful self-defence.

On Sunday the court opened at noon. The Prince, replying to a question from the President as to whether he had anything to add to his defence, said, "I have always spoken the truth and nothing but the truth in this matter." The President then summed up, and the jury retired at 1.40 p.m. They re-entered the court at 2.55 p.m., and pronounced a verdict of acquittal on all points of the indictment.

It is stated in a telegram from Tours that at the conclusion of the trial there on Sunday, Prince Pierre Bonaparte was very warmly congratulated on his acquittal, and that there was great rejoicing in the town. The English and American ladies sent presents of flowers to the Princess. In the civil action brought against the Prince by the Noir family His Highness has been sentenced to pay 1,000*l.* damages and costs. There is a rumour in Paris that the Emperor has requested the Prince and his family to reside abroad for an indefinite period. In the French Chamber, M. Ferry has presented a Bill abolishing the High Court of Justice.

THE SENATUS CONSULTUM.

The new Senatus Consultum was presented to the Senate on Monday. It abolishes the constituent

power of the Senate, but declares that it shall share with the Emperor and the Corps Législatif the legislative power, including the right to initiate measures—the only reservation being that bills for the taxation of the country must first be voted by the Corps Législatif. It also provides that the number of the senators, not including those senators who hold their seats by right, may be raised to two-thirds of the number of the deputies. The Emperor's nominations are limited to twenty per annum. Article 5 provides that the constitution can be modified only by the people on the proposition of the Emperor. So much of the Constitution of 1852 and the *Senatus Consulta* as are inconsistent with these provisions are of course repealed. M. Ollivier, in presenting the measure, appealed to the patriotism of the senators to give effect to the Emperor's liberality. They are to meet to discuss the *Senatus Consultum* on Friday.

In Thursday's sitting of the French Legislative Body, General Lebeuf, Minister of War, in reply to an interpellation of M. de Kératry, declared he had every reason for believing the policy of the Cabinet to be most pacific. The General has been made a Marshal of France. The bill repealing the law on general safety and the law of the 9th of July, 1852, has been unanimously adopted by the Legislative Body. In answer to an interpellation of Count Kératry, the Minister of War declared that the Government would energetically maintain the Garde Mobile, on the ground that a defensive policy did not imply a defensive strategy, and that it was necessary to be always ready. General Lebeuf opposed an extension of the permission to soldiers to marry and a reduction of the army contingent as inopportune. The maintenance of the Imperial Guard, he said, was necessary as a reserve. M. Garnier-Pagès asked if the Mobile Guard would serve to diminish the effective army, but the Minister of War replied in the negative. The Chamber afterwards rejected Count Kératry's proposals to examine into the expediency of retaining the Mobile Guard, and of effecting various modifications in the French military organisation.

On Saturday the proposal of M. Jules Favre for the abrogation of Article 291 of the Penal Code, relative to the right of holding public meetings, was referred to a committee with the assent of the Government.

The bill whereby temporary admission free of duty may be henceforth regulated by special laws was unanimously voted.

AMERICA.

The Senate sat in secret session for several hours on Friday to consider the ratification of the San Domingo Treaty. Mr. Sumner spoke in opposition to the treaty. He was in possession of the floor for nearly three hours. The President has made every effort in his power to secure the ratification of the treaty; but appearances indicate that the Government will be defeated.

The Senate's Committee on Foreign Relations recommend the rejection of the treaty for the purchase of the island of St. Thomas.

The opposition to the Funding Bill in the House increases, and the leading Republicans now predict that the bill will either be defeated or modified in essential particulars.

Congress has passed a bill enforcing laws against the Mormons in Utah, depriving polygamists of the right of citizenship, and punishing them by fine and imprisonment, by a vote of 94 to 32. It was amended by striking out provisions authorising the President to send military into Utah, and select 40,000 volunteers to enforce it. The bill goes to the Senate.

Reconstruction in the South is not yet completed. In consequence of the representations of a committee of coloured men from Tennessee, which has lately waited on the President to implore protection from him, he has determined to send a body of 1,500 troops to that State. General Butler, also, as Chairman of the Reconstruction Committee, is preparing a bill to deal with that State.

CANADA.

A resolution in favour of an independent action of the Dominion, subject to the assent of the Crown, relative to commercial treaties with foreign countries, has been defeated in the House of Commons. The Government amendment in favour of concurrent action by England and the Dominion, and condemnation of the Customs Union with the United States, was carried by 100 votes against 58.

According to apparently authentic advices from the Red River, a Canadian, named Scott, has been shot by order of Riel, the commander of the insurgent force, for having been engaged in Boulton's late movement for upsetting the insurrectionary Government after his release on parole from Fort Garry.

FOREIGN MISCELLANY.

The rainfall in the Punjab has failed, and severe distress is apprehended.

Australian papers state that gold has been discovered in New Caledonia, which belongs to France. Spain has concluded a commercial treaty with Austria.

The submarine telegraph cable between Bombay, Aden, and Suez, was successfully completed on Tuesday night, and is now open to the public.

A letter from Mexico, dated the 28th ult., states that the Government have succeeded in extinguishing the revolution.

Mr. Goldwin Smith is spending the winter in

Philadelphia, but still retains his connection with Cornell University. He is engaged in writing a popular history of England for American readers.

By telegraph from Bombay, we have news of a great fire on the 24th inst., by which 200 houses and 2,500 bales of cotton were destroyed, the estimated damage being 260,000*l*.

Madame Adelina Patti has had a narrow escape from being burnt to death in a railway-carriage on her way from St. Petersburg to Berlin. The stove set fire to the furniture of the compartment, and had the train not stopped at a station just as the fire was discovered, *la Diva* would have been lost to the world.

—*The Orchestra.*

NEW VICTORIAN FLAG.—A new flag, which, at the suggestion of the Admiralty, has been designed as the distinguishing mark of the Victorian mercantile navy, has been formally adopted by the Government. The ensign will have five white stars on the blue ground, and the "jack" five white stars in the cross of St. George, which forms the central line of the pattern.—*Melbourne Argus.*

A FEMALE JURY SHUT UP.—Women in Wyoming being admitted not only to the suffrage but also to the magistracy and the jury-box, a number of ladies are serving on a jury empannelled to try a murder case; the jury cannot agree, and they have been locked up for four days. A despatch states that the ladies look pale and fatigued, though they had been allowed their dinners and suppers.

THE DROUGHT IN PALESTINE.—Mr. Cook, of the Tourist Office, Fleet-street, has just received a letter from his father, dated Jerusalem, March 8th, in which the latter states that the long-prayed-for rain has arrived most copiously. So much rain fell that the tourist party found it almost impossible to proceed. This news will be very welcome, as the great drought was already beginning to have disastrous effects.

THE FRENCH ACADEMY.—Of the five vacant seats in the French Academy, two will be filled by elections which are fixed for the 7th of April. They are those of Lamartine and Sainte-Beuve, and Emile Ollivier and Jules Janin will be chosen to occupy them. Two more elections will occur about the end of May, and the fifth, for Count Montalembert's chair, will be postponed until towards the end of the year.

THE DUKE OF EDINBURGH.—A telegram dated the 22nd inst., from Madras, mentions the arrival there that evening of His Royal Highness the Duke of Edinburgh, by rail from Bepore, after a fine run across the peninsula in twelve hours and a-half. He was received by the Governor and his staff, and also by the French Governor of the settlements of Pondicherry. All the military and civil officers, as well as the native princes, were in attendance. The reception of the Prince was most enthusiastic.

AUSTRALIAN DIAMONDS.—According to the last accounts from Australia, 225 diamonds were discovered during four weeks of the month of January, making a total of 984 stones already sent to England from Victoria alone. One party of diamond-seekers before Christmas had washed twelve loads of soil and obtained from it 110 diamonds weighing three-and-a-half pennyweights, nine of them weighing one carat. This party estimated their earnings from the time they commenced working at 12*l*. a week. From Sydney 2,000 diamonds are certified to have been found by English diggers, while the numbers discovered by the Chinese cannot be ascertained.

CANAL FROM THE BAY OF BISCAY TO THE MEDITERRANEAN.—In the south of France a petition is now being extensively signed for presentation to the Senate, praying that august body to take into consideration the scheme of M. Staal de Magnoncour for a canal from the Bay of Biscay to the Mediterranean. M. de Magnoncour proposes to make use of the existing fresh-water canals between Bordeaux and Certe, which date from the reign of Louis XIV. The proposed canal would be 46 metres wide at the water's edge, 22 metres at the bottom, and 8 or 9 metres deep (about the depth of the Suez Canal). There would be about 100 locks, each 100 metres long by 22 broad. The total cost of the proposed canal is estimated at 600 millions of francs, or 24,000,000*l*. That of Suez has hitherto cost but 20,000,000*l*, but is only one-third the length.

CONFERENCE ON THE TEMPERANCE QUESTION.

A breakfast was given yesterday morning at the Terminus Hotel, Cannon-street, to about 120 clergymen of various denominations and other gentlemen, which was followed by a conference, the object being, as stated on the cards of invitation, "to consider what steps can be taken for more effectually checking the evils of intemperance in this country." The cards were issued in the names of the Rev. W. Pennefather, Mr. Robert Baxter, Mr. Samuel Bowly, and Mr. T. B. Smithies. It was stated by the last-named gentleman that the invitations had been sent largely to non-abstainers, in the proportion of five to one, we believe, as against total abstainers. After breakfast the Rev. W. PENNEFATHER presided, and opened the meeting with prayer. Mr. T. B. Smithies, Mr. Robert Baxter, and Mr. Samuel Bowly successively addressed the company at considerable length upon the evils of drink and the advantages of total abstinence. Mr. Smithies quoted a paper which has lately been prepared by Dr. Samuel Smiles, in which it is stated that more than one hundred millions of pounds are spent annually in the United Kingdom upon intoxicating drinks and tobacco, showing an expenditure of 3*l*. 6*s*. per head of the entire popula-

tion, men, women, and children. The same paper shows that there is a public-house licence and beer licence to every forty-five males in the United Kingdom. Mr. Smithies made an excellent speech in favour of the principle of total abstinence, but invited the gentlemen present there and then to co-operate with the teetotallers in any way that appeared practicable to them, to grapple with the gigantic evil which all so much deplored. Upon the invitation of the chairman, Mr. Robert Baxter and Mr. Samuel Bowly, as we have before intimated, spoke at great length in the advocacy of the principles of teetotalism. At this stage of the proceedings a gentleman interposed with the remark that he hoped the conference was not to be allowed to drift into a mere discussion of the relative advantages and disadvantages of total abstinence, but that some practical turn would be given to the meeting. Another gentleman of the clerical profession, in reply to this suggestion, expressed his great desire as a teetotaller himself to hear what proposals the non-abstainers had to make with a view to check the evils of intemperance, and proceeded further to expatiate upon the great benefits to be derived from the practice of teetotalism.

The Rev. SEPTIMUS HANNAH, rector of Bethnal-green, made the first practical suggestion that had been made up to that time; namely, that all who were present there should do all in their power to procure a thorough revision of the licensing system. He considered it their first duty to remove temptation from those who had no power of self-control, and declared his belief that so long as a man was worse fed and worse stabled than a hog, and worse clothed than a sheep, it was next to impossible to prevent him becoming a drunkard.

The Rev. G. W. MCCOY testified to the good results to be obtained by persevering work in the temperance cause, and advocated special temperance meetings of persons in various trades and occupations, such as cabmen's meetings, shoemakers' meetings, &c., a plan which had been productive of much good in his neighbourhood.

Several gentlemen were anxious to speak at this time (twelve o'clock), and many were obliged to leave. Mr. Pennefather, however, did not consult in any way the general sense of the company, but ruled, in spite of a vigorous protest, that before further speaking was allowed two or three gentlemen should engage in prayer. Some who would have taken a part in the proceedings were therefore compelled to leave before the opportunity arose. The chairman and his friends may not have received the Divine blessing upon their deliberations in the precise shape in which they had expected it; for upon resuming business, the Rev. EDWARD WHITE rose, and in his characteristically straightforward, hard-hitting fashion, amid the cheers of the great body of the meeting, intimated to the conveners of the company that the object they sought was not to be gained by getting a number of gentlemen together and preaching teetotalism to them. He exposed the fallacy of the argument which rests upon the non-recognition of any *via media* between total abstinence and intemperance, and by way of suggesting a practical remedy for the present deplorable state of affairs in regard to the liquor-traffic, urged the National Temperance League to join hands with the National Association for Promoting Amendment in the Laws relating to the Liquor Traffic—a proposal which harmonised the heterogeneous elements of the meeting, and at once gave a practically useful direction to the proceedings.

The following resolution was then moved by Mr. T. B. SMITHIES, and seconded by a gentleman in the meeting:—

That this meeting, in anticipation of the proposed Licensing Bill, desires respectfully to urge upon the Home Secretary the desirability of his including in his measure the prohibition of the sale of intoxicating drink during the whole of the Lord's Day, together with increased restrictions upon the liquor-traffic.

This resolution was carried unanimously, after which a vote of thanks was passed to the chairman, and the meeting broke up.

Crimes and Casualties.

A sad death from burning is reported from Frome. Lady Lopes, the mother of two members of the present House of Commons, the representatives of South Devon and Launceston respectively, died on Saturday morning, surviving only a few hours some dreadful injuries caused through her dress catching fire. Her ladyship was about seventy years of age.

Three pupils of Marlborough College have died from scarlatina. Altogether about sixty of the boys have been attacked. The epidemic is entirely confined to the college, not a single case existing in any other part of the town.

The fatality told in the song of "The Mistletoe Bough" was, says the *Musical Standard*, repeated at a place in Scotland recently, when a girl aged five, and a boy aged three, the children of the gardener at Mallany Flax Mills, shut themselves in a large corn-chest in a stable. The lid hasped itself outside; and the children were not discovered until they were dead.

James Rutterford was found guilty at Ipswich on Saturday of the murder of John Hight, a game-keeper in the service of the Maharajah Dhuleep Singh, and sentenced to death.

Cosmos asserts that it has recently been demonstrated by a reference to authentic documents that Guernsey and Jersey have sunk more than fifteen yards during the last five centuries.

Literature.

"THE CHURCH OF THE RESTORATION."

We are glad to receive another instalment of Dr. Stoughton's ecclesiastical history, and the more so because these volumes are a decided improvement upon their predecessors. It is not only that the materials are more ample, and the author's command of them more complete, but we note what is of more importance—a more firm and vigorous tone in the judgments which he pronounces. There is the same broad and liberal spirit which marked the earlier volumes, the same indisposition to arrive at harsh judgments, the same willingness to admit any qualifying circumstances in cases when censure must be pronounced; but, though there are still many cases in which we should express much stronger opinions than those of Dr. Stoughton, there is a greater readiness to speak of men on whom rests the responsibility for deeds of injustice and oppression as they deserve. In the earlier part of the period of which these volumes treat, the author is thoroughly at home, for, since the publication of his Bicentenary volume, he has given the subject great attention, and not only has the entire narrative been re-arranged, so that a few sentences here and there are all that remain of the old account, but as he frankly states, his views on some points have undergone a little modification. The brief account he gives in his prefatory advertisement of the records he has consulted enables us to understand how extremely anxious and painstaking have been his efforts to secure perfect accuracy, while it helps us to form some estimate of the real value of the book. Up to the close of 1669 he has had the advantage of Mrs. Green's labours among the papers in the Record Office; for she has placed at his service unpublished notes, extending two years beyond the calendars already issued. Beyond that period he has had to pursue his investigations as best he could, among a large mass of papers, including a variety of letters referring, some directly and others incidentally, to ecclesiastical affairs: applications for preferment and the correspondence to which they led; informations against Nonconformists, a spy-book in which, as might be expected, a number of curious particulars are contained, and the note-book of Sir Joseph Williamson. From these he has obtained new historical illustrations "connected with the ecclesiastical aspects of the general election of 1661, with the rumoured plots of that and succeeding years, plots in which Nonconformists were accused of being involved, the conduct of Nonconformists under their persecutions, and the fabrication of letters with the view of involving Nonconformists in trouble—of which one striking example occurs in relation to William Kiffin, and, as appears very probable, another referring to certain London ministers." Besides these, the archives of Parliament, the MS. collections in the British Museum and at Lambeth, and in the University Library at Cambridge, a document relative to the death of Charles II., and a Subscription Book preserved amongst the records of Chichester Cathedral, have all been carefully examined, and appear to have yielded valuable results. Not the least important and interesting documents to which Dr. Stoughton has had access, and which he has used with great judgment, are the Morice and other MSS. in Dr. Williams' Library, a number of Church records, and a curious diary kept at the time of the Restoration by a Mr. Townshend, of Elmley Lovet, Worcestershire. Taking, to employ the author's own illustration, the backbone of his narrative from the printed journals of Parliament, the Parliamentary history, Thurloe's State papers, and other works of a similar character, these private journals and letters, especially those which have hitherto been unpublished, supply the illustrations which clothe the skeleton. It is no easy task, in writing the history of a period whose influence is felt in our time, whose events have recently been the subject of bitter controversy, and whose different parties are represented among ourselves by those intensely zealous for the honour of their ancestry, to preserve anything like impartiality. There are, however, no traces of a partisan spirit, and though of course readers will differ as to the correctness of the conclusions the author has reached, there will be a general agreement as to the fairness as well as the conscientious diligence with which the work has been executed, and the value of this book as a contribution to our historic literature.

* Ecclesiastical History of England—Church of the Restoration. By J. STOUGHTON, D.D. Two Vols. (Hodder and Stoughton.)

A proof, both of Dr. Stoughton's carefulness, and candour, may be found in the searching examination to which he has subjected some of the best known stories of the period, and the verdict which he has passed upon them. The tale of the deception practised on Mr. Case, the Presbyterian minister, who, during the visit of the Presbyterian deputation to the Hague, was left in a room where he heard Charles in an inner closet engaged in fervent prayer, is relegated to a note. It has been traced to the secret history of the reign of Charles II. and James II., "a book" (says our author) "not very trustworthy." An anecdote, told by Kennet, on the authority of Archbishop Tenison, illustrative of the haste with which the revision of the Prayer-book for the Act of Uniformity was carried out, and the mistakes which consequently crept in, meets with no more favour. Tenison told Kennet that in the Convocation Book which the Act confirmed, the meaning of the Rubric after Baptism—"It is certain by God's word, that children which are baptized dying before they commit actual sin, are undoubtedly saved," had been entirely changed by the omission of the words "which are baptized." Sir Cyril Wyche, finding the book lying in a parlour window at the Lord Chancellor's, and discovering in it the omission, pointed it out to his lordship, who did not hesitate to rectify it with his own hand, although it had already received the sanction of Parliament. The story is a significant one enough, but Dr. Stoughton finds no trace of this error in the authorised text attached to the Act, and does not hesitate to regard the tale as an inaccurate version of what did really occur—the substitution by a clerical mistake of the word "persons" for "children" in the same rubric, an error which was pointed out by Sergeant Charlton, and corrected. These cases afford a few illustrations of the way in which the work has been done.

The English nation has seldom presented a more undignified spectacle than at the time of the Restoration. That a people so conservative in temperament and habit should look back wistfully to their old institutions, that the deep-rooted sentiment of loyalty which even the folly and injustice of Charles I. had not wholly extinguished should show a marvellous vitality and power, and that the first favourable opportunity should be taken for its display, and that the death of Cromwell should be followed by the fall of a system which depended for its existence solely on its own power, is not wonderful. The nation had suddenly been placed in a position for which it was unprepared, as was sufficiently shown by its inability to understand the character and appreciate the designs of Cromwell. Looking at the divided state of the popular party, at the jealousies of Presbyterians and Independents, the army and the adherents of the Long Parliament, at the absence of any trusted and competent leader, and at the strong under-current of feeling in favour of Royalty, the restoration of the Stuarts was an event which a sagacious observer of the times might have foreseen on the morrow of Cromwell's death. But the unmeaning reckless enthusiasm which seized not only the people but those leaders of opinion from whom more judgment might have been expected, which disregarded all considerations of prudence in the dealings with the King, and which sacrificed at once the liberties bought at so costly a price by the civil war, was discreditable to the manhood and patriotism of the country. Something was due undoubtedly to the subtle craft with which Charles played his part before and for a short time after his return. For the time he was the most gracious and religious of Sovereigns, winning golden opinions from men who, if they had understood his real character, would have moved heaven and earth to prevent his restoration. All this, of course, was known before, but Dr. Stoughton has given some capital illustrations of the madness of the times, from what he calls the Worcester MS.—the diary of Mr. Townshend mentioned above. Thus we are told that on one occasion he rebuked the undevotional appearance of the Earl of Manchester, who remained standing during private prayers in the presence-chamber, by handing him a cushion, with the remark, "My Lord, there is a cushion: you may now kneel." Upon which the diarist remarks, "O meek, O zealous, O pious prince!" Another entry is as follows:—"The king going to swim one night in the Thames, there were divers ladies and gentlemen looking out of the windows of Whitehall, which he beholding, sent a message that either they should close their windows and pray for his safety, or begone out of the court. O chaste and good prince!" Reading this in the light of the subsequent history, we are as much surprised at the success as we are indignant at the shamelessness of the cheat, but

men wanted to believe in the goodness of their King, and no pains were spared on his own part and that of his admirers to encourage the belief. Dr. Stoughton, however, shows how much of this reaction was due to the mistakes of Puritanism itself. It had offended the prejudices of the people, crossed them in the matter of pastimes and recreations, endeavoured to impose restrictions to which they would not submit, destroyed its own power by casting off its proper character, and seeking an alliance with the State, which prevented the development of its own principles. Dr. Stoughton has pointed this out in the following suggestive passage:—

"Puritanism must be considered under its ecclesiastical as well as its political aspect. It became political through its ecclesiastical action, and its ecclesiastical character has been damaged by its political relations. It was worked up into an elaborate Presbyterian system, framed not only for the purpose of instructing the nation in the truths of the Bible, but for the purpose also of constituting every Englishman a member of the Church, and of subjecting him to the authority and discipline of its officers. This ecclesiastical organisation its advocates brought, so far as they could, into union with the civil Government to be defended and enforced by the magistrate. And where Puritanism assumed a Congregational shape, and claimed the name of freedom, although, as to Church institutes, it sought, and to some degree attained liberty of operation, yet, in all cases where its ministers were parochial incumbents, they, by their identification with the national establishment, exposed themselves to the political danger which, at certain crises, threaten institutions of that description. When ecclesiastical arrangements are complicated with State affairs they must be subject to a common fortune. What endangers the one endangers the other, and the history of Puritanism offers no exception to the general rule.

"Two ecclesiastical principles are seen at work in connection with the religious organisations which existed in the middle of the seventeenth century: Erastianism and Voluntarism. Erastianism came across the path of both Presbyterians and Congregationalists. It wrought powerfully through the ordinances and laws of the Long Parliament, in the way of checking what it justly deemed the despotic tendencies of uncontrolled authority in the exercise of discipline. The working of Erastianism is visible in the legal prevention of the full establishment of parochial assemblies and provincial synods; and in the interference of the magistrate with those Independent pastors holding benefices, who would fain have excluded from the Lord's table persons whom they deemed morally unfitted for approaching it. In curbing suspected despotism, Erastianism, as is its wont, paralysed the hand of a salutary restraint upon the irregularities of Christian professors. It opened a door for promiscuous communion. It thwarted the designs, and enfeebled the energy of ecclesiastical Puritanism; and thus laxity of fellowship followed as a penalty for seeking State support, on the part of communities which prized the purity of Christ's church.

"Voluntarism cannot properly be identified with Puritanism. The leading Puritans neither advocated nor countenanced that principle; such as were Episcopalian did not. The Presbyterians, and some of the Independents, as we have this moment noticed, did not. A few of the Baptists did not. Oliver Cromwell, who protected them all, did not. Whilst some Puritans thus stood apart from Voluntaries, and even opposed them, there were some Voluntaries who stood apart from Puritanism, and even opposed that."

But if the Puritans erred, first in their attempt to carry out by power of law what ought to have been left solely to the action of enlightened principle, and afterwards in the foolish trust which they reposed in the premises of the King, they had to meet a terrible retribution. There is no need to trace here the progress of events up to the Bartholomew ejection. The story of the illusive conferences, the hopes of comprehension by which they were cajoled, the tedious delays in negotiation to be followed by as much haste in legislation when the time for it came, was so often told during the discussions of the Bicentenary year, that there is little need to return to it now. The whole occupies only a quarter of the present work, the remainder being devoted to the subsequent history of the Church under the Stuarts. The story of these first days of Nonconformity is sufficiently sad, and reads like a satire upon the talk of those who applaud the comprehensive policy of the Church of England, and would fain have us believe that she was intended to afford a refuge for everybody. The idea that subscription meant little, was certainly not entertained by the authors of the Act of Uniformity. The utmost ingenuity was employed to make the terms stringent, and these were enforced with merciless severity. By the alterations made by the Act (says Dr. Stoughton) "The Church of England became increasingly exclusive and Erastian in its principles, and less Protestant and liberal in its spirit," and all the power both of Church and State was set in motion to crush Nonconformity. The ejection itself was bad enough, and made doubly oppressive by the mode in which it was carried out, but it was only the beginning of sorrows. Spies and informers were employed in great numbers. "Not more frequent at that time, when old English sports continued to amuse the nobility and gentry, was the flight of the hawk, freed from its joss and hood, gliding through the air, and striking its quarry, than was the prowling abroad of the informer, who,

"freed from all restraints of justice and humanity, pursued with keenest eye, and seized 'with merciless vengeance, the ill-fated secretary.' Dr. Stoughton has done good service by his careful search into records which still remain of the work of these men, and the evidence he has thus furnished of the groundlessness of fears which the Government professed to cherish, and of the baseness of the means it employed to entrap its victims. Well may he say that the hawk is degraded by being used as a symbol of the agents of the Government men who had only the hawk's rapacity, but none of its better qualities. Of the difficulties which thus beset the work of the first Nonconformists we have the following vivid sketch:—

"If Nonconformists would adore the Almighty as their consciences dictated, they had to do so in concealment, and to adopt ingenious devices to avoid notice, or to elude pursuit. In the old Tudor Mansion, at Compton Wynyates, Warwickshire, there is a chapel in the roof, with secret passages contrived for the safety of Popish recusants; and in Oxburgh Hall, in Norfolk, there is a recess within a small closet, with a trap-door concealed in the pavement. These contrivances were imitated by Protestant Nonconformists in the days of Charles II. An instance of this kind, not long since, could be shown among the ruins of the Priory of St. Bartholomew, Smithfield, consisting of subterranean ways and doors in the crypt. The Baptists of Bristol hung up a curtain, and placed their minister behind it, so that a spy coming in could not see the speaker. When a suspicious person made its appearance it was customary for the congregation to begin singing, and for the preacher to pause. At Andover, it is said, that the Dissenters met for prayer in a dark room, until a ray of morning light, struggling down the chimney, announced the hour to depart.

"In the village of Eversden, in the county of Cambridge, stands an old manor house, moated round, and approached by an ancient bridge. It is reported that a vehicle might be often seen crossing that bridge after dark, in the time of persecution, on its way to Cambridge, to bring back Francis Holcroft, to preach at midnight in the wood which skirted the back of the edifice. There was once a Gospel Beech in the Woods of Gloucestershire, a Gospel Oak near Kentish Town, and an Oak of Reformation in Kett the Tanner's Camp, near the city of Norwich, and to these may be added the Oak at Eversden,—remaining within the memory of the present generation, called the Pulpit Tree—a sort of Christian Dodona, from which the minister just named announced the Word of Life. In the woods near Hitchin, tradition reports, that John Bunyan used, after nightfall, to gather together great numbers of the neighbouring peasantry; and at Duckinfield, in Cheshire, people can still point out the place where the 'proscribed ministers were met by their faithful adherents, when the pious service of prayer, praise, and exhortation had no other walls to surround it but the oaken thicket, and no other roof for its protection but the canopy of Heaven."

A considerable share of the responsibility for this cruel policy is rightly fixed upon Clarendon. Of course, the Bishops were desirous to make their triumph complete, and some of them, at all events, were desirous to stamp out all opposition to Episcopacy, but the Bishops could not have effected their purpose, but for the co-operation of the great Minister of the day. Charles himself was easy, disposed to clemency—if clemency was compatible with the safety of the Crown, but at the same time too much inclined to yield to the representations made to him. Clarendon might easily have pursued a more generous policy, but his weight was thrown in the opposite scale, and his course to Nonconformists was marked both by "revenge" and injustice—revenge, for he crushed them as "conquered foes; injustice, for he dealt with them as disaffected subjects, while the loyalty of the vast majority of them was above suspicion." The estimate our author has formed of this statesman is remarkably just and discriminating. Indeed, the gallery of portraits, both of statesmen and divines, is one of the most attractive features of the book. But to this and some other points, we must return on a future occasion.

TWO CLASSES OF CHILDREN'S BOOKS*.

Children are terrible realists, and their realism has a strange thread of scepticism run through it. They are very receptive, but their minds are like fine sieves, and only retain that which specially adapts itself to their comprehension. What pertinaciously passes through is about as remarkable as what is retained. They are only capable of comprehending simple ideas; and, when boys or girls have passed beyond this stage, they have ceased to be children, and have left Paradise behind them.

* *Madam How and Lady Why: or, First Lessons in Earth Lore for Children.* By the Rev. CHARLES KINGSLEY, M.A. With Illustrations. (Bell and Daldy.)

The Heroes; or, Greek Fairy Tales for my Children. By CHARLES KINGSLEY. New Edition, Illustrated. (Macmillan and Co.)

King George's Middy. By WILLIAM GILBERT. (Bell and Daldy.)

Fairy Tales and Sketches. By HANS ANDERSEN. (Bell and Daldy.)

The Boy in the Bush. By EDWARD HOWE.

The Boys of Axleford. By CHARLES CAMDEN.

When they begin to apprehend the complexity of things, the *finesse* of life, and to be troubled with a sense of the puzzling way in which good and evil are inextricably dashed together in this changing world, childhood, with its undivided joy and spontaneous pleasures, lies behind; and its clear light, thrown on the traveller with his back now turned towards it, makes the shadow which prompts most of his discontent and unrest, and the strange lingering look backward, which is sadly interrupted ever and anon by the flash of that gleaming sword. A lady friend of ours, who had had many questions put to her about angels by a little lad of four, was one day interrupted by the same questioner to know what fowls were, as he had just heard them spoken about. "Well," "dear, everything that has wings is a fowl," was the answer. But the little sceptic then gravely followed up with this clincher, in lisping simplicity we cannot imitate, "Is angels 'fowls?' to which the mother had some difficulty in making a distinct and satisfactory reply. This little fellow was too young to read, it is true; but his question was significant, as indicating an incapacity to abstract and draw distinctions in certain directions; and this incapacity is a characteristic of childhood, which remains more or less strong up to a much later age, giving rise to a peculiar satisfaction with things as they are. And since, as has been well said, "Heaven" is the absence of any desire of change," parents generally wish, above all things, not to hurry their children out of their childhood, to make them premature men and women.

Now, this gives us one kind of test in judging of books for the young. Do they introduce conscious divisions by conceiving and representing things under abstract forms? Do they strive to illumine and illustrate the complex conditions of life, rather than its simpler, more direct and uninvolved relations. Do they in one word, strive to picture things as they seem or as they are. It is a remarkable fact, by the way, that the Bible—the book of the world's childhood, when dealing with nature represents it always as it *seems*, and never as science reveals to us that it is. Now, we have a number of books for the young before us, and wish to classify them somehow, so as to dispose of them the more easily; and we think this principle of distinction is as good as we may hope to hit on. Mr. Kingsley's "Madam How and Lady Why" differs from "King George's Middy" in much, but it comes along with it into the category of books that seek to deal with things not as they appear but as they are, seen according to some scientific or philosophic rule; the playful or fairy element being but a mere disguise for ideas or for matter which in itself scarcely admits of any departure from rigid fact and reality. Madam How and Lady Why are but the one entity—Nature, most abstractly conceived and personified; and it takes not a little exercise of intellect to follow Mr. Kingsley now and then, so as to find the basis of conception through which he has satisfied himself of having secured consistency. Very probably, Mr. Kingsley would urge in his own defence the peculiarly beautiful personifications of the ancients, some of which he has himself so successfully re-dressed for us in his beautiful book, "The Heroes"—in this new edition so charmingly illustrated. But it is to be borne in mind that what gives the Greek representation of Nature its significance to us, and makes it so suitable still for reading for the young, is the fact that it presents Nature under personifications according to her most salient appearances, and with such poetic completeness that they can be enjoyed as pure story. Greek myths do not conceal details of scientific ideas, which to the very last must remain mere details; but under the commanding poetic unity of common and human conception, and hence, like the descriptions of the Bible, they are eternally true. Now, when Mr. Kingsley, to afford scope for his elaboration of exact scientific knowledge, splits up Nature into two, and ruthlessly sets them before us—the one now moved by inscrutable and merciless forces, and the other now by some secret and as inscrutable law of benignity and goodness, we can understand him further than children can, only in so far as, unlike them, we have faced and realised the veiled mystery in other ways to which they are strangers, and will be strangers for a while to come. When Madam How sets her great lava boilers bubbling, and at last suddenly throws off the crackling cover, and squirts her liquid fire over vast tracts that before smiled, gay with the dwellings of men, it is easy from one point of view, to see the bearing of such sentences as these, put into the mouth of Lady Why, but very difficult from another, and that unfortunately the point of view of the young:—

"My child, this world is a new place, and strange and often terrible—but be not afraid. All will come right at last. Rest will conquer Restlessness; Faith

will conquer Fear; Order will conquer Disorder; Health will conquer Sickness; Joy will conquer Sorrow; Life will conquer Death; Right will conquer Wrong. All will be well at last."

With the young mind this can only lead inevitably to contradiction and premature and distressful questioning with itself. But when Mr. Kingsley is concerned with descriptions of natural things he is exquisite, and these portions of the book are extremely well fitted for their purpose. In fact, if the continually recurring references to Madam How and Lady Why, were taken away, and nothing left but the purely instructive parts, the book we think would be better, and realise its aim more completely. It is because the "Water Babies," in spite of the playfulness and fancifulness of its form, was more real and less abstractly conceived than this new work, that we are inclined still to yield it the palm. No writer can surpass Mr. Kingsley in some kinds of verbal picturing.

As for "King George's Middy" it proceeds with respect to human nature very much as "Madame How and Lady Why" does with respect to nature. Life is presented to us on two sides symbolically—one being to show the curse of discontent, the other the benignity of the very uneven dispensations of Providence alike with respect to natural faculty and constitution, and to the more solid goods of this world. "We are better as we are than as we could possibly be even if we were to get all we wished for, is a very good lesson surely; but by the time young human brains and hearts could possibly take this into practical purpose, it is necessary for them to do something in the world, and the need of *push* and enterprise is felt to be so imperative as to conflict very much with the due effect of the lesson, however wise. In the mere form of the story "King George's Middy," suggests "Robinson Crusoe;" a youth, who goes as midshipman on board a man-of-war, being cast away on an island; but the whole thing turns out a dream, we suppose to justify the better the occasional absurdity of the symbolism under which great moral ideas play with peculiar force and grotesque significance. "King George's Middy" is full of thought, and is in many respects an admirable work; but the whole conception of it is alien from youth; and the great book which it suggests forces the reason on us. "Robinson Crusoe" deals with life in its simplicity, with common life as it seems, or as it is likely to be affected in circumstances, which afford the excitements of incident and novelty. "King George's Middy" deals too much with human nature as it is in the abstract, and with the contradictions which inevitably arise from the contrast between man's spiritual capabilities and desires, and his poor satisfaction if he seeks the fulfilment of these in anything but duty, charity, and self-denial. The lesson is a lofty one; but few boys or girls would disentangle it from the grotesque symbolism of "King George's Middy," notwithstanding its originality and power. It is a book to muse over and to return to again and again; but in spite of its careful detail, it too much wants reality, simplicity, and variety of theme to be a popular book for the young. For ourselves we have immensely enjoyed it; but then duty compels us to think of the young, and to speak for them here. But no one can read it thoughtfully and miss the smack of dry wise humour that plays through it.

When we turn to Hans Andersen we are in another world. Whether Hans deals with fairy lore, or gives an excerpt out of the strange miscellany of his own life, or paints a little picture of something he has seen long ago, he is always simple and natural in his manner of relating, and never puzzles us by contradictory ideas. However whimsical, fanciful, or droll, or however much there may be beneath the surface, as there often is, Hans never forgets what children most incline to take in readily, and carefully provides due store of it. He has ideas sometimes, but you can read and enjoy without reference to them. This is Hans's peculiar trick, which makes him sometimes come very near to the old fairy stories, and causes him to be equally welcome to old and young. And what a dainty *grotesquerie* he throws sometimes round the commonest circumstances! He catches us up as it were into a cloud a little way above the real world only to let us see it more clearly and seize its oddities, as certainly odd things always seem innocently odder when you look down upon them from above. This is a complete collection of all Andersen's stories that have appeared in England, but it is possible many readers may already have nearly the whole in other forms. With its clever quaint illustrations it is truly a charming book.

Mr. Camden's "Boys of Axleford," and Mr. Edward Howe's "Boys in the Bush," are both interesting, having plenty of incident and adventure. There is a purity of moral feeling and

a healthy tone about both which should make them suitable and choice presents for boys. Here and there perhaps they err in the same direction of being just a little too real. Details are now and then too persistently dwelt on, when they involve little or nothing that is characteristic. But with little of genius compared with that displayed in "Madam How: and Lady Why," or "King George's Middy," we are not sure but that they would at once please boys better, and be more useful to them, inasmuch as boys would have a more unalloyed pleasure in the reading, and be more tempted to voluntarily return to them. They are full of picture, and make little tax upon the intellect—the point wherein these three books referred to last are mainly distinguished from the two first noticed by us—where some degree of perception of the meaning was necessary to the enjoyment, a condition always more likely to be met by adults than by children.

MUSIC.

BACH'S PASSION MUSIC.*

The appearance of this cheap edition of Bach's magnificent work is well timed, now that a performance is announced, after a lapse of, we believe, more than ten years. As this great production can now be had for three shillings, we hope it will take the place in public favour to which it is entitled. Perhaps this is too much to expect, for it seems to us to be one of the greatest works—if not the greatest work of the kind—ever produced—second to none of the masterpieces of Handel, Haydn, Mendelssohn, or Beethoven. If our readers think this estimate an exaggerated one, let them go and hear the performance at Exeter Hall, under Mr. Barnby's direction, this day week (April 6). We think they will find that it is almost impossible to speak too highly of this wonderful production of genius. There are lovely melodies which haunt you like a dream—pathetic expressions of tender, devout sentiment, that may bring tears to the eyes; masterly combinations of harmony, both for voices and instrument. There are different forms of musical effect adapted to different tastes and capacities—chorales as simple as a psalm-tune (some of them, indeed, are well known in that form), yet most ideal expressions of reverence and adoration; sacred songs, vigorous and dramatic choruses, fluent and articulate recitatives. Perhaps some of the recitatives, and one or two of the songs, are too long; and it is, we believe, found necessary to omit some in the public performances, which would otherwise be inconveniently protracted.

Bach wrote, we believe, four versions of the music of the "Passion," corresponding to the narratives in the four Evangelists. The St. Matthew version is the largest and the best. The words are the whole of the 26th and 27th chapters of Matthew's Gospel, with the addition of chorales and sacred songs at every break in the narrative, or whenever the words of the Gospel suggest occasion for worship or meditation. The narrative portion is given in recitative by a tenor voice, but whenever a speaker is introduced the voice changes, generally to a bass, if one voice speaks, or to a chorus, if there are many, with occasional soprano voice parts or duets—as when Pilate's wife speaks, or the two false witnesses appear. There is no overture, but the words of the Gospel are preluded by a highly elaborate double chorus—two choruses in response to one another—while, in addition to these, a chorus of boy's voices sings the melody of a chorale. The effect of this is most impressive; the simple strain of the chorale, embellished by the smooth, flowing accompaniment of the double chorus, most admirably conveying the idea of united, devout anticipation and contemplation. The whole is divided into two parts, the division being made at the 56th verse of the 26th chapter—the flight of the Disciples. The capture of Jesus, which precedes this, gives occasion for a plaintive alto and soprano duet, expressive of lament, which bursts at its close into a most energetic double chorus, expressive of indignation; and the whole of the first part is wound up by a chorus giving utterance at first to penitence, which gradually rises into a strain of sublimest adoration and praise. We cannot pretend to give an analysis of this work. We have said enough to indicate its general design and structure—enough, we trust, also, to induce some of our readers to possess the work for themselves.

With all his beauty and science and skill, no one will pretend to say that Bach's music, either vocal or instrumental, is easy. Yet we think the allegation of difficulty is usually made in too sweeping a style. Some of his fugues and preludes are quite accessible to amateurs of moderate skill, and we know of no music that more rewards study and attention. Some of the part music also in the work before us could easily be performed by a few voices accustomed to sight-singing. The difficulties are worth encountering, and they will not, we think, be found insuperable. They have been so much dwelt upon that the other qualities of this music have been quite forgotten. Bach is supposed to be a sort of scholastic musician, so severe in his science

as to be almost pedantic, sacrificing the more human attributes of a composer to the most rigid interpretation of the laws of harmony and counterpoint. We can assure our readers it is not so. So far as our own knowledge goes, if we were asked to name the most distinguishing interior quality of Bach's music, we should say *tenderness*. When the difficulties are mastered so as to be no longer difficulties, it is found that his severe external aspect conceals unfathomed depths of pathos, and the difficulty itself is seen to arise from uncompromising earnestness, bent on expressing its best feelings and most devout moods, and resolutely refusing to attach itself to inferior aims. If character can express itself in the forms of art—and art has no moral value, is only a frivolous toy, if it cannot—we cannot but think of Bach as a profoundly reverent man, full of affectionateness and kindness, deficient in the sportive and sparkling qualities of a man of the world, forbidding in his aspect to triflers, but winning to the devout and thoughtful. If such a character is, in a high sense, attractive, the same may be said of the music by which such a nature unbooms itself. It is not demonstrative music—there is not a trace of *ad captandum* contrivance in it, but there is a union of "sweetness and light," beauty and strength, devoutness and culture, which is not excelled by any composer. Moreover, the current impression that there is little melody in Bach, will be found quite mistaken. He overflows with melody—so much so, that all the parts of his harmonies might be separate melodies; and it is very often the case that each separate part in the choral music seems to the performer the leading and primary air, and remains in his mind as representative of the grand melody of the chorus in which it occurs. We trust the cheap edition of the "Passion Music" will prepare the way for similar editions of other choral compositions by the same master, especially the Motetts. We know that the number of those who understand and appreciate this music is constantly increasing, and the more accessible it is made, the better.

BRIEF NOTICES.

A Spiritual and Most Precious Pearl. Translated into English by MILES COVERDALE. (London: Wm. Tegg.) Miles Coverdale's name is fragrant to us because of his translation of the Scriptures. He had been Bishop of Exeter before the Marian persecutions; but was driven with many others into exile, and when he returned he was not restored to Episcopal functions. He is said, indeed, to have been tinctured with ideas which caused him to be sadly dissatisfied with the Church. He was in heart and soul a reformer; and a great deal of his work consists of translations from the foreign reformers. "A Spiritual and Most Precious Pearl" is translated from Otho Wermullerus. It is a valuable manual of devotion, full of tender experience, quaint thought, and wealthy with illustrations of the most apt and original character. Its range is perhaps too limited—it deals with too narrow a circle of religious experience—to become popular now; but it has the delicate pale purity that tells of the shade, of much suffering cheerfully overcome by Christian resignation. It will be welcomed by not a few in its new form, in spite of the garrulous, quaint old-fashioned English in which it is cast. It has a raciness and strength that would, perhaps, be lost in any attempt at modernising the work, but we should think an edition skilfully modernised would have a better chance of sale than most devotional books published now, for it is really a devotional treasury. Let us give one or two choice morsels:—

"If we lift not up our minds, and consider that in our small afflictions God layeth His hand on us, and that it is He that striketh us, we are even like unto dogs, and no better, which if a man do cast a stone at them will bite the stone, without any respect who did cast the stone."

"If the gardener cut off the knobs and the crooked boughs from the trees in his garden, and lopeth them a little, yet as long as the roots remain the trees are never the worse, but wax nevertheless and bring forth fruit: even so God doth lop and hew the crabby old Adam with the cross, not with the intent to hurt or harm us, but to keep us in awe and teach us godly manners."

"Like as the salve that remedieth the disease of the eyes, doth first bite and grieve the eyes and maketh them to water, but yet afterwards the eyesight is clearer and more sharp than it was; even so trouble and affliction do grieve and vex men wonderfully at first, but afterwards it keepeth and lighteneth the eyes of the mind, that it is afterwards more reasonable, wise, and circumspect."

Filial Honour of God by Confidence, Obedience, and Resignation. By WILLIAM ANDERSON, LL.D., Glasgow. (Hodder and Stoughton.) Dr. William Anderson is well known as a vigorous, keen-witted, original preacher of the United Presbyterian Church of Scotland. His sermons are powerful, sparkling, and never dull. Yet we were pleasantly surprised to find that this volume is not composed of sermons as the title had led us to suppose. It is a clever vindication of himself on some points on which his orthodoxy had been questioned—the reward of good works and the nature of the cup of Gethsemane—and he rebuts the charges, actually raised or possible, by selecting passages from the chief authorities of orthodoxy, to prove that they give more countenance to his view than to that of his opponents and the "sealots." Dr. Anderson has already done good

service by putting a little wedge into the crevices of the thick wall that entrenches the strictest Scotch orthodoxy and making one or two eyelet-holes through which there is a possibility of looking into the wider region of truth beyond, which that, too, at first imperfectly suggested, but now only seems to shut out. Good works, Dr. Anderson thinks, ought to be more inculcated; and he holds that if there is danger in the Socinian doctrines as eliminating the Divinity from the conception of our Lord's nature, orthodoxy is equally wrong in eliminating the humanity. The whole "descent," as he terms it, is cleverly conceived, and points are very keenly taken. We may at some future time refer to one or two of these, and, meanwhile, cordially recommend the volume. We regret to see not a few misprints, the worst, perhaps, being *enconium* for *encomium*.

The Life of Gideon. Illustrated and Applied. By the Rev. JOHN BRUCE, D.D. (Edinburgh: Edmonston and Douglas.) Dr. Bruce is an effective writer, and evidently a man of original mind. We have heard it said that he reads books so seldom, that he sometimes gives out what has become quite commonplace as if it were peculiar to himself; but not seldom he does hit on a new vein. This "Life of Gideon" is a proof of it. It is a study and complete rehabilitation of the man by aid of strong lights of human nature and sympathy thrown upon the facts stated in Scripture. But the book certainly does not give the impression of any of that disconnection we should have expected from accounts of Dr. Bruce's style of preaching. It is consistent, complete, rounded off; and here and there we have fresh, delicate touches and fine insight. Withal, while he, no doubt, considers himself *sound*, he occasionally goes so far in certain lines, that Dr. William Anderson could almost afford to quote from him. As thus, for instance:—

"Yea, I will say, that though many others besides very dry dogmatic and disputations divines, and ourselves too among the number, had went officiously to labour in what we ignorantly call attempting to *reconcile* faith and works, yet we shall ever compensate for that great indiscretion now, by on all occasions protesting that never since the world began were faith and works ever supposed to be at variance, unless by either the merely speculative or the intensely worldly, who are utter strangers to both; and that, on the contrary, there never lived a pair of whom it may be affirmed so truly, as of faith and work, 'they are lovely and pleasant in their lives, and even in their deaths they shall not be divided.'"

Saving Knowledge. Addressed to Young Men. By THOMAS GUTHRIE, D.D., and W. G. BLAIKIE, D.D. (Strahan and Co.) This is a very excellent book for its purpose, setting forth, as it does, in an attractive, calm, and moderate manner, the main doctrines of Christianity. The style is light and effective, fitted to attract; and in spite of the evident leaning to old-fashioned Calvinistic views, they are judiciously sobered down, rather than inconsiderately obtruded. It was hardly necessary to enlighten the reader as to the division of authorship—very few young men who would care to buy the book are likely to mistake Dr. Blaikie's subdued, measured style, and moderate, conciliating thoughtfulness, for the rather florid, fervid force of Dr. Guthrie's pulpit manner, which never disappears from his writings, and gives to it indeed its individuality and charm. He is *sui generis*, and his style stands alone.

HISTORICAL CRITICISM OF THE FUTURE.—The *Saturday Review* of last week has a clever and amusing article on the subject of historical criticism. The historian of a thousand years hence is supposed to be engaged in the task of separating the grain of truth from the mass of legend and tradition which hangs about the Victor Noir and Bourbon tragedies. To begin with, this critical historian of ten centuries ahead will have to deal with a statement that at one and the same epoch a Bourbon prince killed in single combat another Bourbon prince, while a contemporary prince of the Bonaparte family is also said to be guilty of homicide of a newspaper writer bearing the very legendary name of Victor Noir. Of course this is all very absurd. The Bourbon family were at this time all in exile, and as to the Prince Bonaparte, who appears to have turned up with equal facility in Albania, Corsica, Corfu, New York, Algeria, who is at once a prince of the Imperial blood, a newspaper writer, a poet, and a sportsman, he must at once be dismissed as unhistorical. After successfully proving that these events were not two but one, the wary historian proceeds to explain the significance of the legendary details. Victor Noir cannot be a real name; tradition and the gay spirit of popular poetry would have composed such a significant name as the "Black Conqueror." Victor Noir is not a person, but a system, and the real historical explanation of the story is that certain coercive laws were enforced about this time by the Emperor Napoleon against the *Black* and hitherto *victorious* journalism of Paris. The Rocheforts, Groussets, Fonvillies, etc., who are dragged into the account of a fight which was at once one and several, add a new element of confusion, and from this mass of legend only one fact remains certain to the future critic, namely that this alleged homicide of an impossible Victor Noir merely means the success of the Imperial Government in putting down seditious and therefore black journalism. The climax is reached in the suggestion of an explanation of the fact that all these events took place under the auspices of M. Ollivier, "which is obviously only a generic and allusive term afterwards mistaken for the proper name of an individual, and plainly connected with a period of political peace and tranquillity ordinarily symbolised in such ancient documents by the olive-branch."

* J. S. Bach's Oratorio: *The Passion (St. Matthew)*. Edited by Professor W. S. BERNETT. (London: Novello, Ewer and Co.)

LITERARY INTELLIGENCE.

It is stated that Mr. Disraeli is writing a new novel, which will be published by Messrs. Longmans and Co. on the 2nd of May.

A new work by Mr. Matthew Arnold will soon appear.

Messrs. Longmans announce—"Letters of the late Sir G. Cornwall Lewis," edited by his brother; a work on "Land and Industrial Economy," by Professor Cliffe Leslie; "The Origin of Civilisation and the Primitive Condition of Man," by Sir John Lubbock; "The Historical Geography of Europe," by Mr. Freeman; "An Historical Account of the Neutrality of Great Britain during the American Civil War," by Professor Bernard; "The Cruise of the Kate, a Single-handed Voyage round England," by Mr. E. E. Middleton; "The Mythology of the Aryan Races," by the Rev. G. W. Fox; and Professor Max Muller's Lectures on the Science of Religion. In science, "Researches on Diamagnetism and Magnetic Crystalline Action," by Professor Tyndall; "Other Worlds than Ours," by Mr. Proctor; and a translation of the Botany of MM. Le Maout and Decaisne by Mrs. Hooker, edited by Dr. Hooker. Mr. Murray announces the speedy publication of Earl Stanhope's "History of the Reign of Queen Anne until the Peace of Utrecht," "Selections from the Correspondence of the late Earl of Elgin," edited by Mr. Walrond; and "Scrambles among the Alps," by Mr. Whymper. In science he promises the third and fourth volumes of Dr. Percy's "Metallurgy"; "Alpine Flowers," by Mr. Robinson; and new editions of Sir C. Lyell's "Elements of Geology" and Mrs. Somerville's "Physical Geography." Messrs. Blackwood and Sons promise the concluding volumes of Mr. Hill Barton's "History of Scotland"; "A Journal of the Waterloo Campaign," kept by General Cavalie Mercer; "The Poems of Ossian," the Gaelic text, edited by the Rev. A. Clerk; and a "Handy Book of Bees," by Mr. Pettigrew.

Messrs. Hurst and Blackett announce in their list of new works forthcoming—"Free Russia," by W. Hepworth Dixon, in two vols., 8vo, with coloured illustrations; "Wild Life among the Koords," by Major F. Millingen, 8vo, with illustrations; "A Ramble into Brittany," by the Rev. George Musgrave, M.A. Oxon, two vols. with illustrations; "Eastern Pilgrims: the Travels of Three Ladies," by Agnes Smith, 8vo, with illustrations; "A Tour Round England," by Walter Thornbury, two vols. with illustrations; "The Heir Expectant," by the Author of "Raymond's Heroine," &c., three vols.; "Nora," by Lady Emily Ponsonby, Author of "The Discipline of Life," &c., three vols.

Miscellaneous.

THE LORD CHANCELLOR OFFERING PRAYER IN THE HOUSE OF LORDS.—The *Times* notes that it is customary for the junior Bishop to read prayers at the morning sitting of the House of Lords to hear appeals, but on Friday morning, no bishop being in attendance, that duty devolved upon the Lord Chancellor, who read the prayers in a clear, solemn, and impressive manner—far different from the ordinary mode in which he addresses the House. Were the noble and learned lord to deliver his speeches with the same distinct and deliberate enunciation, he would be the favourite, instead of the terror, of reporters.

THE IRISH PEACE PRESERVATION BILL.—The minority of thirteen who voted against the second reading of this bill consisted of Mr. Bagwell, Mr. G. L. Bryan, Mr. Alderman Carter, Mr. D'Ary, Mr. Digby, Mr. McCarthy Downing, Sir J. Gray, Mr. Heron, Mr. M'Mahon, Mr. Maguire, Sir P. O'Brien, Mr. D. M. O'Connor, and Mr. Synan. The tellers were Mr. Moore and Mr. Callan. Of these, seven voted against the second reading of the Irish Land Tenure Bill on the morning of the 12th inst. With the exception of Mr. Carter, who is one of the members for Leeds, the hon. gentlemen above-named sit for Irish constituencies. A large number of Conservatives, including the leaders of the party, voted with the Government.

THE INCOME TAX.—An influential deputation waited upon the Chancellor of the Exchequer on Friday, to urge the inquisitorial and unjust character of the income-tax on trades and professions, and to appeal to him for its abolition. Mr. Lowe, in reply, admitted that the tax was an obnoxious one, but what could be done? To abolish Schedule D was to take away 3,000,000*l.* out of the 7,500,000*l.* raised in this way, and he could not propose to relieve income by placing a greater burthen on property. The only remedy was economy, and this would be practised by Government as far as possible. He added that he could not support a motion for a committee of inquiry, because he saw no possible substitute for the tax. The deputation then retired.

THE CITY OF BOSTON.—People in Liverpool have given up all hope of the City of Boston, and the opinion they entertain is that she struck an iceberg at full speed during the night, for it is not thought possible that a steamer of her build, strength, and capacity, could founder from the force of the waves without leaving some trace on the surface to be picked up somewhere. It is now the 62nd day since the City of Boston left Halifax for Queenstown and Liverpool. Nevertheless the Messrs. Inman do not

yet despair of her safety. They have, accordingly, sent out the City of Durham on another cruise in search of the missing vessel. Owing to the unusual prevalence of ice in the Atlantic during the present season, the captains of the American steamers have had orders to take a more southerly course than is customary.

TRIALS FOR BRIBERY AT ELECTIONS.—The proceedings instituted by the Government against Mr. Vanderbyl and Mr. Fennelly for alleged bribery at Bridgwater, were brought to a close yesterday. The jury, after two hours' deliberation, acquitted Mr. Vanderbyl, and returned a qualified verdict of guilty against Mr. Fennelly. The defence of the latter was that the money which he took to the town was to be used as a "sop" to the lawyers to induce them to assist Mr. Vanderbyl. Judgment will be pronounced by the Court of Queen's Bench early in Easter Term. At Taunton, on Saturday, Mr. Kinglake, one of the defendants in the Bridgwater bribery cases, was found guilty. Sentence was deferred, leave being given to raise certain legal questions in the Court of Queen's Bench.

HEROISM AT SEA.—Whatever may have been the proximate cause or causes which led to the catastrophe off the Needles on the 17th instant, in which the *Normandy* was lost, it is impossible not to be struck by the heroism and chivalrous feeling which were displayed on board the hapless ship. Captain Harvey, cool and self-possessed, stands by his ship to the last, issuing orders for the preservation of his passengers and crew, till the vessel, with her plates torn off and the sea rushing in at fifty apertures, sinks. Oakford, the chief mate, goes down with the ship, exhibiting the same calmness and fidelity to his duty. Goodwin thrusts a fireman into the boat in his own stead, and says, "Mind and come back for me." And young Kinloch, wrapping his sister in his cloak, placing her in the boat, and delivering his little *Skye* terrier to her care, refuses to take his place beside her till the rest of the women still remaining on the wreck are saved.—*Pall Mall Gazette*.

THE GOVERNMENT OF LONDON.—At a meeting of the Court of Common Council on Thursday a report was presented by a committee who had been appointed to confer with the Home Secretary with the view of ascertaining the intentions of Government with respect to the local government of the metropolis. The committee stated that, in the course of a long interview, Mr. Bruce said that the Government had determined to consent to the second reading of Mr. Buxton's bills, and had arranged that they should be referred to a select committee, before whom all public bodies who might desire to give evidence would be heard. Mr. Bruce stated that if the corporation would consider and mature a plan of their own and lay it before the committee and the Government, it would receive very favourable consideration, but he added that it would be useless for the Corporation merely to attend and oppose other plans unless they had one of their own to propose. The committee therefore recommended that they should be authorised to prepare a scheme and submit it to the Common Council. After some discussion the committee's report was unanimously adopted.

WOMAN'S SUFFRAGE.—A meeting of the supporters of the National Society for Women's Suffrage was held at the Hanover-square Rooms on Saturday, and was numerously attended. Mrs. P. A. Taylor presided. The first resolution, moved by Mr. J. S. Mill and seconded by Professor Cairnes, declared that the extension of the franchise to women would tend to promote among them "a more cogent sense of their special duties as citizens and of their general responsibilities as concerned with the advancement of the highest moral interests of the community." The second resolution, moved by Mrs. Fawcett, and seconded by Lord Amberley, expressed satisfaction at the introduction into the House of Commons of a bill for removing the electoral disabilities of women; and a third, moved by Mr. Jacob Bright, and seconded by Sir Charles Dilke, contended that "the great extension of the suffrage, so long as women are excluded from it, is a positive injury to them, since it is rapidly making them the only excluded class." The other speakers were Sir Robert Anstruther, Mrs. Grote, Miss Helen Taylor, the Hon. Auberon Herbert, Miss Hare, Professor Hunter, and Sir Wilfrid Lawson, M.P.

Cleanings.

In Indiana a barber has been mulcted in 75 dols. damages for cutting a customer's hair too short.

The minister who discoursed in Nantucket about "sounding brass" was summarily corrected by an old salt, who informed him that soundings were always made with a lead.

Returns are being made by the chief towns of the statistics of drunkenness since the new Beer Act came into operation.

A couple of weeks ago we gave a story of the late Dr. Duncan, of Edinburgh. A correspondent sends us another instance of the worthy man's strange forgetfulness. He was engaged to officiate one Sunday for the Minister of Culter, near Aberdeen; and left the latter place in good time, mounted on a "sheltie." Being a great snuff-taker, he frequently had recourse to his "mull" on the journey;

and arriving at a turn of the road where the wind blew right ahead, he turned his nag about to enable him to take a pinch more easily: having done so, he forgot to turn his "sheltie" again, and rode into Aberdeen, discovering only when too late that the people of Culter had had no service on that day.—*Athenaeum*.

SIR R. COLLIER.—A witticism is reported about the Attorney-General for England. He made a speech in defence of the Irish Land Bill so unusually cogent and well-reasoned, that it was necessary to account for the phenomenon. It was found that having been shot in the leg by a mal adroit gamekeeper, he had been obliged to lay up and keep his room. He was thus enabled to get up his speech properly, and deliver it effectively. When this was told to some "friend" of the hon. and learned gentleman, he said he should recommend Mr. Gladstone to have him shot in the leg at the beginning of every session.

THE PREMIER AND THE PORTER.—The vicissitudes of fortune sometimes manifest themselves in strange places. Many years ago—we cannot state the exact time—there were two schoolfellows, one named William Ewart Gladstone, the other Luke Hamer. The former quitted school for the Senate, and became as distinguished in politics as he had in early life become in letters. Fortune was not fickle to him, and he is now the Prime Minister of Great Britain. Luke Hamer's career seems to have been far more chequered with the ills of life; and the world, for aught we know, would have remained ignorant even of his existence had he not recently applied for an appointment to a public office. The office in question has no connection with the Cabinet. It is only that of porter at the Ormakirk Workhouse.—*Liverpool Mercury*.

BOUND TOGETHER.—In a discourse entitled "The Misery of the Masses and how to Reach It," the Rev. W. N. Taylor says:—"You remember the touching story of the daughter of Sir Robert Peel. Her father gave her, as a birthday present, a gorgeous riding habit, and went out with her on the same day for an airing in the park, his heart swelling with parental pride as he rode by her side. Shortly afterwards she sickened and died of typhus fever of the most malignant type; and when inquiry was made as to how she had caught the infection, it was discovered that the habit, bought from one of the London West-end tradesmen, had been made in a miserable attic, where the husband of the seamstress was lying ill of fever, and that it had been used by her to cover him in his shivering fits. Thus, whether we will believe it or not, the safety of the highest is bound up with the condition of the lowest; and if we neglect their material, moral, and spiritual interests, there will come a dreadful Nemesis to mark the Divine displeasure on our conduct, and we may perceive our guilt all too late, when the vast temple of our liberties is a shapeless mass of wreck and rubbish."

NOTICE.—All announcements intended for this column must be accompanied by a remittance of half-a-crown in postage-stamps.

Births, Marriages, and Deaths.

BIRTH.

MIALI.—March 29, at 9, Cathcart-hill, Upper Holloway, Mrs. Charles Miall, of a daughter.

MARRIAGE.

WATSON—GREEN.—March 23, at Buckstone Chapel, Rawdon, Leeds, by the Rev. J. P. Ohorn, of Bradford, Samuel Watson, Esq., of Bouverie-street, and New Park-road, Brixton, to Martha Louisa, elder daughter of the Rev. Samuel G. Green, President of Rawdon College. No Cards.

DEATH.

KILPIN.—March 25, at his father's house, in Potter-street, Bedford, Thomas Kilpin, of Bickering's Park, Woburn, Beds, in his 22nd year.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, March 23.

ISSUE DEPARTMENT.

Notes issued	£24,329,575	Government Debt	£11,015,100
		Other Securities ..	£2,994,909
		Gold Coin & Bullion	£19,320,575
	£24,329,575		£24,329,575

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities	(inc. dead weight annuity) £13,832,460
Reserve	£6,667,849	Other Securities ..	£19,320,575
Public Deposits	£12,212,608	Notes	£12,942,600
Other Deposits	£16,781,829	Gold & Silver Coin	£975,236
Seven Day and other Bills	£78,879		
	£46,681,156		£46,681,156

March 24, 1870.

Geo. Forster, Chief Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—Colds, Influenza.—Until within a very few years these complaints were treated with blood-letting, blistering, and emetics. Now a more rational method of cure has been adopted. Holloway's Ointment and Pills purify, heal, and strengthen. They never weaken the body, nor disconcert the nervous system. Depletion doubtless arrested these diseases, but at the same time it took away nature's means of restoration. Holloway's remedies, on the contrary, while working the cure, are laying the foundation for perfect recovery, not only of the afflicted, but every other organ. Holloway's preparations are also the best preservatives against the whole list of winter ailments; they throw out impurities and preserve the vital principle from disease, or lead it back to health.

Markets.

CORN EXCHANGE, LONDON, Monday, March 28.

We had a moderate supply of English wheat this morning, and from abroad only moderate arrivals have come to hand. The cold weather caused increased firmness in the trade, and English wheat sold freely at the prices of this day week. Foreign wheat was in fair request, at the quotations of last week. The flour trade was inactive, and prices were barely supported. Peas, beans, and barley were steady, at former prices. Barley was the turn dealer. Indian corn met a moderate demand, at an advance of 6d. to 9d. per qr. since last week. Of oats we have unusually small arrivals, at last week's prices. At the ports of call we have few arrivals. Carcasses of wheat and Indian corn have improved in value 1s. during the past week, and barley 6d. per qr.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Home and Kent,	s. d.	s. d.	Grey	31 to 33	
red, old	44 to 45		Maple	33 to 39	
Ditto new	37 to 43		White	33 to 36	
White, old	45 to 49		Boilers	33 to 36	
new	39 to 43		Foreign, boilers ..	33 to 35	
Foreign red	39 to 40				
white	43 to 44		RYE	31 to 32	
BARLEY—			OATS—		
English malting ..	26 to 30		English feed	18 to 20	
Chevalier	34 to 40		potato	23 to 24	
Distilling	30 to 34		Scotch feed	—	
Foreign	29 to 32		potato	—	
MALT—			Irish black	16 to 18	
Pale	—		white	16 to 18	
Chevalier	—		Foreign feed	16 to 18	
Brown	48 to 54				
BRANS—			FLOUR—		
Ticks	34 to 35		Town made	34 to 40	
Harrow	35 to 38		Country Marks ..	32 to 33	
Small	—		Norfolk & Suffolk	28 to 29	
Egyptian	34 to 37				

BREAD: Saturday, March 28.—The prices in the Metropolis are, for wheaten bread, per 4lbs. loaf, 7d. to 7½d.; House-hold bread, 5½d. to 6½d.

METROPOLITAN CATTLE MARKET, Monday, March 29.—The total imports of foreign stock into London last week amounted to 8,187 head. In the corresponding week in 1869, we received 7,944; in 1868, 5,845; in 1867, 7,933; and in 1866, 6,916 head. In sympathy with the better feeling prevalent in the dead meat market, the cattle trade to-day has shown signs of increased animation, and although no actual advance has ensued, the tendency of prices has been undoubtedly in favour of sellers. As regards beasts, the receipts from our own grazing districts were on a moderate scale. The quality of the Scotch beasts on sale to-day has been satisfactory, and Norfolk also has been fairly represented. From abroad the arrivals have been more liberal, and the general condition of the French beasts has given satisfaction. More animation has been noticed in the trade, and the best Scots and crosses have sold at 4s. 10d. to 5s. per 8 lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,301 Scots and crosses; from other parts of England about 550 various breeds; from Scotland, 220 Scots and crosses; and about 250 head from Ireland. As regards sheep, the supply has been good, but prime qualities have continued comparatively scarce. The demand has been more active, and prices have ruled firm. The best Downs and half-breeds in the wool have realised 5s. 8d. to 5s. 10d., out of the wool 4s. 10d. to 5s. per 8 lbs. The lamb trade was dull, at prices varying from 7s. 6d. to 8s. per 8 lbs. The calf trade was depressed, except for choice small animals. Pigs were unaltered in value.

Per 8lbs. to sink the Offal.

a. d. s. d.	a. d. s. d.	a. d. s. d.	a. d. s. d.
Inf. coarse beasts ..	2 to 3 8	Prime Southdowns ..	6 to 5 10
Second quality	4 0 4 6	Lambs	7 6 8 0
Prime large oxen	4 8 4 10	Lge. coarse calves ..	3 10 4 10
Prime Scots, &c.	4 10 5 0	Prime small	4 10 5 8
Coarse inf. sheep	3 0 3 8	Large hogs	4 6 5 4
Second quality	3 10 4 0	Meatm. porkers ..	5 6 5 8
Pr. coarse woolled ..	5 0 5 4		

Suckling calves, 22s. to 26s., and quarter-old store pigs, 20s. to 26s. each.

METROPOLITAN MEAT MARKET, Monday, March 28.—There was a full average supply of meat on sale here to-day. The trade has been brisker, especially for prime qualities, at our quotations. The import into London last week consisted of 593 packages 16 qrs. from Hamburg, 13 packages from Harlingen, 1 case from Rotterdam, and 3 br kets from Boulogne.

Per 8lbs. by the carcass.

a. d. s. d.	a. d. s. d.	a. d. s. d.	a. d. s. d.
Inferior beef	3 0 to 3 4	Middling ditto	4 0 4 2
Middling ditto	3 6 3 10	Prime ditto	4 6 4 10
Prime large do.	4 0 4 2	Veal	4 8 5 0
Do. small do.	4 4 4 6	Small pork	4 8 5 6
Large Pork	3 6 4 0	Lambs	6 8 7 8
Inf. mutton	3 4 3 8		

COVENT GARDEN, Saturday March 28.—The market has been better attended, and an improved tone generally has been imparted, but with no advance worth quoting. Hot-house produce is sufficient for the ordinary trade, and outdoor stuff has met with a fair demand. Flowers are plentiful and good, comprising azaleas, fairy roses, hyacinths, cyclamens, tulips, French and scarlet pelargoniums, heaths, &c.

PROVISIONS, Monday, March 28.—The arrivals last week from Ireland were 345 firkins butter, and 3,000 bales bacon, and from foreign ports 16,967 packages butter, 1,610 bales and 100 boxes bacon. The supplies of foreign butter having increased, prices declined 6s. to 8s. per cwt.; best Dutch 118s. to 120s. The bacon market ruled slow, and prices were rather lower; Irish 1s. and Hamburg 2s. from the quotations this day fortnight.

BOROUGH HOP MARKET, Monday, March 28.—Our market presents no change worthy of notice. There has been more inquiry for fine new Americans within the last few days; but no sales of importance are reported; yearlings of all kinds remaining still utterly neglected. Imports for the week ending 26 March, 584 bales, against 2,004 bales the previous week. Continental markets are all reported dull, but the best Bavarian still maintain recent values. New York advices to the 5th inst. report the market as quiet. Mid and East Kent, 7l. 0s., 9l. 5s., to 12l. 12s.; Wealds, 6l. 0s., 7l. 0s., to 8l. 0s.; Sussex, 6l. 12s., 6l. 0s., to 6l. 13s.; Bavarians, 6l. 0s., 7l. 7s., to 9l. 0s.; French, 5l. 0s., 5l. 15s., to 6l. 10s.; Americans, 4l. 5s., 5l. 5s., to 6l. 0s.; Yearlings, 1l. 10s., 2l. 10s., to 3l. 15s. The import of foreign hops into London last week consisted of 38 bales from Antwerp, 3 Bremen, 60 bales Calais, 69 bales Hamburg, 30 bales Rotterdam, and 250 bales New York.

POTATOES.—BOROUGH AND SPITALFIELDS.—Monday, March 28.—These markets have been moderately supplied with potatoes. The trade has been firmer at our quotations. The import into London last week consisted of 5 bags from Amsterdam, 3,114 bags 1320 packages Antwerp, 516 bags Brussels, and 195 bags 96 sacks from Dunkirk. English Shaws, 120s. to 130s. per ton; English rocks, 70s. to 75s. per ton; Scotch Regents, 85s. to 110s. per ton; Scotch Regents, 70s. to 80s. per ton; French, 70s. to 77s. per ton.

SEED, Monday, March 28.—English cloverseed still comes forward in very small parcels. Fine samples brought in high prices, and good samples of red clover realised somewhat more money. English trefoil was very dear, and all foreign

qualities were firm, and quite as dear. Canary-seed keeps up in value. Grass-seeds were placed freely at recent quotations. There was no material variation in the value of mustard-seed.

WOOL, Monday, March 28.—Although the business doing has been only moderate, the market has been firm, and prices have been well supported. For fine qualities there has been a healthy inquiry, and for such full prices have been paid. Medium and inferior wools have commanded a fair amount of attention.

OIL, Monday March 28.—Linseed oil has changed hands quietly, at about late rates. Rape has been firm, and fully as dear. Coconut oil has commanded a fair amount of attention; but other sorts have been flat.

TALLOW, Monday March 28.—The trade has been dull, Y.C., spot, 45s. per cwt. Town Tallow 44s. net cash.

COAL, Monday, March 28.—Market firm, at last day's rates. Huttons Wallend 18s. 6d., ditto Lyons 18s. 6d., Harton 18s. 6d., Haswell 18s. 6d., Hartlepool original 18s. 6d., Kellco, 17s. Funstall 16s. 6d., Holywell Main 15s. 9d., Hartleys 15s. 3d., Tees 18s. Ships fresh arrived, 14; ships left from last day, 32; ships at sea, 10.

Advertisements.

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At the HALF-YEARLY MEETING, held at 18, SOUTH-STREET, FINSBURY, MARCH 29th, 1870, the following were the SUCCESSFUL CANDIDATES:—

1,351. Dadswell, William S.	782. Walters, Lewis.
1,002. Wells, Emma Jane.	611. Postans, George C.
860. Harber, Walter Joseph.	597. Roberts, Robert Moffat.
828. Douthwaite, Robert G.	494. Thane, William Henry.

PETER BUNNELL, Chairman.
W. WELLS KILPIN,
I. VALE MUMMERY, } Hon. Secs.

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BRACELETS, STRAP, 18-CARAT £5 0

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BRACELETS, NINEVEH, „ £10 0

BRACELETS, SAXON, „ £15 0

BROOCHES, ETRUSCAN, „ £2 10

BROOCHES, NINEVEH, „ £3 0

BROOCHES, SAXON, „ £4 0

BROOCHES, EGYPTIAN, „ £5 0

CHAINS, PRINCESS, „ £2 0

CHAINS, CYLINDER, „ £3 0

CHAINS, CURB, „ £4 0

CHAINS, CABLE, „ £5 0

EARRINGS, ETRUSCAN, „ £1 10

EARRINGS, SAXON, „ £2 5

EARRINGS, EGYPTIAN, „ £3 5

EARRINGS, NINEVEH, „ £4 10

LOCKETS, ENGRAVED, „ £1 0

LOCKETS, CORDED, „ £2 10

LOCKETS, CROSS, „ £4 0

GOLD WATCHES, LADIES', £8 8

GOLD WATCHES, „ £10 10

GOLD WATCHES, ½-PLATE, £15 15

GOLD WATCHES (HUNTING), £11 11

GOLD WATCHES, ¾-PLATE, £16 16

GOLD WATCHES, „ £20 0

GOLD WATCHES, KEYLESS £15 10

GOLD WATCHES, „ £22 0

GOLD WATCHES (HUNTING), £18 18

CLOCKS, CARRIAGE, £5 0

CLOCKS, „ (STRIKING), £7 7

CLOCKS, „ „ (ON GONG), £12 12

CLOCKS, LIBRARY (MARBLE), £4 0

CLOCKS, „ „ £10 12

CLOCKS, „ „ £14 0

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THE ANNUAL MEETING of the Members of the SOCIETY for the RELIEF of the NECESSITIOUS WIDOWS and CHILDREN of PROTESTANT DISSENTING MINISTERS, will be held at the Offices of the SUNDAY-SCHOOL UNION, No. 58, OLD BAILEY, on TUESDAY, the 5th APRIL next, at One o'clock precisely, when the Report and Financial Statement, for the year ending 22nd instant, will be submitted and Committee and Officers elected for the ensuing year.

WILLIAM EDWARDS, Treasurer.
CHARLES THEODORE JONES, Secretary.

CONGREGATIONAL PASTORS' INSURANCE AID SOCIETY.

The SIXTEENTH ANNUAL MEETING of this SOCIETY will be held at the CONGREGATIONAL ROOMS, 18, SOUTH-STREET, FINSBURY, on WEDNESDAY next, April 6th. The Chair will be taken by the Treasurer, JOHN CHURCHILL, Esq., at Twelve o'clock.

CHARLES FOX VARDY, Hon. Sec.

ENGLISH CONGREGATIONAL CHAPEL BUILDING SOCIETY.

CHANGE OF OFFICES.

REMOVED from 118, London Wall, to 3, BLOMFIELD-STREET, LONDON-WALL, E.C.

J. C. GALLAWAY, Secretary.

March 23rd, 1870.

ALEXANDRA ORPHANAGE for INFANTS, HORNSEY-RISE, N.

The COMMITTEE will be happy to RECEIVE the NAMES of CANDIDATES for Election. The qualifications are, that they are in good health, and between one and five years of age. The two Girls who receive the highest number of votes at the Election will remain until sixteen.

73, Cheapside.

JOSEPH SOUL, Hon. Sec.

CONTRIBUTIONS are earnestly SOLICITED, and will be thankfully received, for the BUILDING FUND, as well as for the general purposes of the Charity.

MIDLAND RAILWAY.

ALTERATIONS of THIRD-CLASS TRAINS from LONDON (St. Pancras Station.)

On and after FRIDAY, April 1st, the THIRD-CLASS Train Service from London, by the Midland Company's Route, from St. Pancras, Kentish-town, Moorgate-street, and other Stations in the City, to

Leicester,	Sheffield,	Leeds,
Nottingham,	Rotherham,	York,
Newark,	Wakefield,	Stockport,
Lincoln,	Huddersfield,	Manchester,
Derby,	Bradford,	Liverpool,

And other Stations in Yorkshire and Lancashire, will be considerably ALTERED and IMPROVED, and Third-Class Passengers will be conveyed from London to the places named by TWO TRAINS DAILY.

For particulars of Fares and Times of Departure, see Time-Tables and Notices to be obtained at the Midland Company's Stations and Receiving Offices, or at the Moorgate-street, Aldersgate-street, Farringdon-street, Ludgate-hill, or Victoria-street (L. C. and D.) Stations.

JAMES ALLPORT, General Manager.

Derby.

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The New and Direct Line of Railway between Sheffield and Chesterfield is NOW OPEN, placing Sheffield upon the Main Line of the Midland Railway.

An improved service of Express and Fast Trains has been established between Sheffield and London; Through Carriages by all Trains.

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Special attention to the moral and religious training of the Pupils. The comforts of home combined with the discipline of school. Subjects of instruction comprehensive and so taught as to cultivate the mind. Masters attend. House commodious and airy. Separate beds. Extensive recreation ground and garden close to a large park and common. Referees: Rev. J. J. Evans, Chaplain Home and Colonial Training College; Rev. G. B. Johnson, Edgbaston; Professor Dunning, Home and Colonial Training College; John T. Beighton, Esq., 7, Blomfield-street, City; also the parents of Pupils.

NOTICE OF REMOVAL.

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The MISSES MIALl BEG to INFORM their numerous friends that from the next quarter (25th March) their ESTABLISHMENT for YOUNG LADIES will be REMOVED to their New Residence, at the above address.

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Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest. Sold by all respectable Chemists and Patent Medicine Dealers, in bottles at 1s. 6d., 4s. 6d., and 11s. each. Sold wholesale and retail by Jas. M. Crosby, Chemist, Scarborough.

Liebig Company's Extract of Meat.

AMSTERDAM EXHIBITION, 1869.

FIRST PRIZE, being above the Gold Medal. Supplied to the British, French, Prussian, Russian, Italian, Dutch, and other Governments. One pint of fine flavoured Beef-tea at 2d. Most convenient and economic "stock."

CAUTION.—Only sort warranted genuine by the Inventor, Baron Liebig, whose signature is on every genuine Jar.

Ask for "Liebig Company's Extract," and not for Liebig's Extract of Meat.

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 Improves the appetite, and aids digestion.
 Unrivalled for piquancy and flavour.

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 Elegant, pale, and dry. 30s. per dozen. Carriage paid.
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 Rich gold. 30s. per dozen. Carriage paid.
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REQUEST the favour of a visit to their old-established cellars, 30, Cornhill, containing a large stock of the finest old wines of every country, some curious and rare, to please the most critical connoisseurs.
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 Makes a delicious Blanc-Mange and Baked Pudding.

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 Makes nice Infants' Food, and for thickening Milk.

COLMAN'S BRITISH CORN-FLOUR
 Makes the best Cup-Pudding, and most delicious Custard.

COLMAN'S BRITISH CORN-FLOUR
 Is the best article ever offered to the public.
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